# ROSICRUCIAN DIGEST

MARCH, 1948 - 25c per copy

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ONE

*Mysticism • Art • Science*

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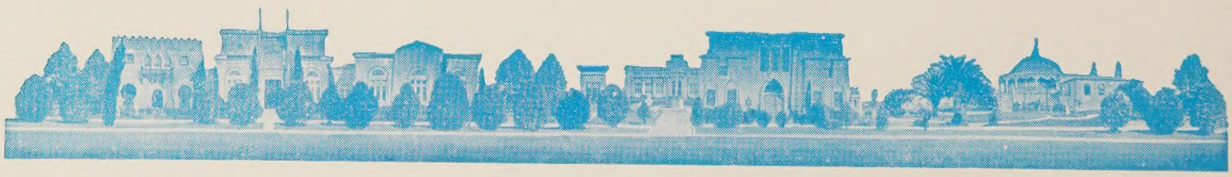
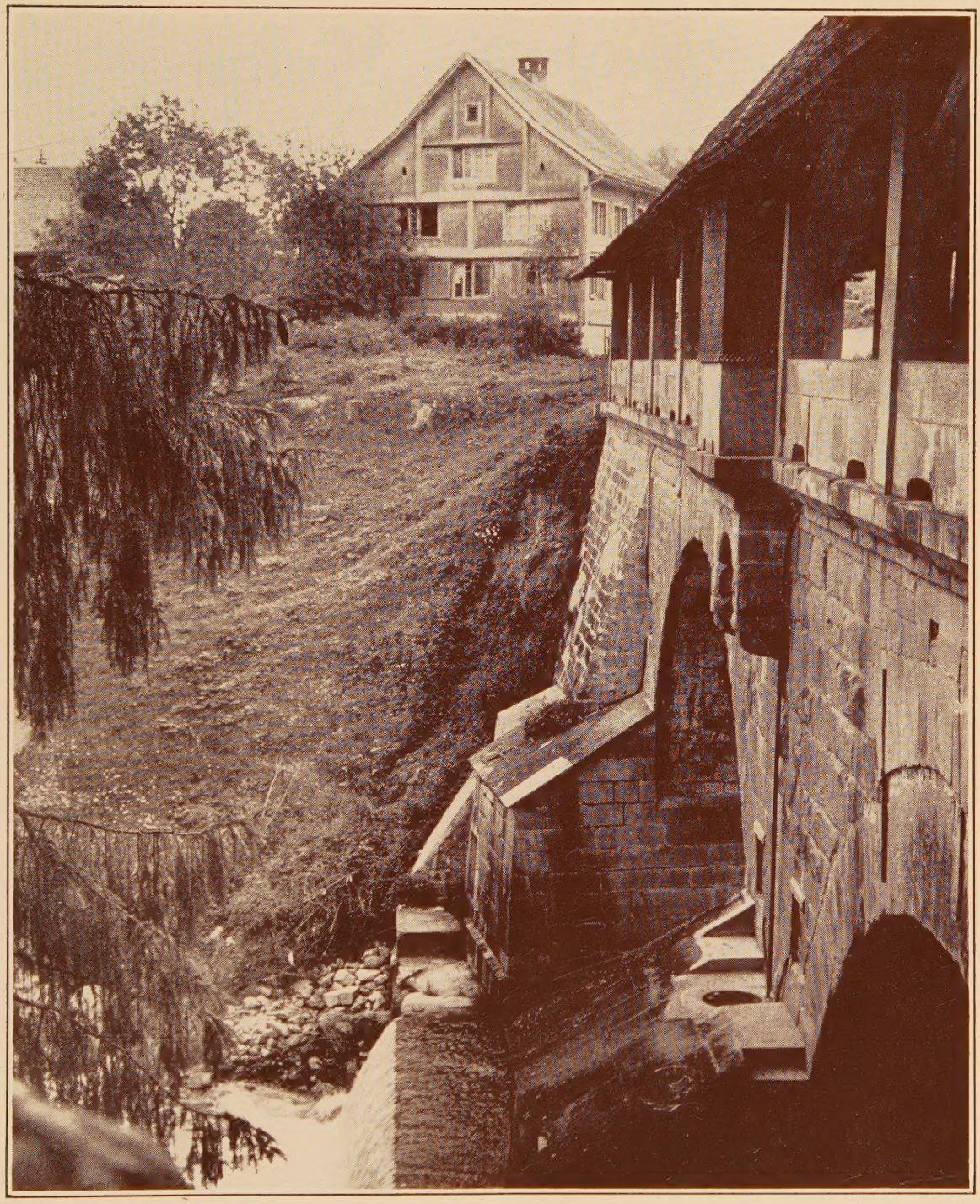
SAN JOSE, CALIFORNIA, U. S. A.



**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**



## THE DEVIL'S BRIDGE

Framed against a somber sky, in a region of Switzerland that is covered with dark and mysterious forests, stands this house, the birthplace of Theophrastus von Hohenheim, renowned as *Paracelsus*. The massive and forbidding structure in the foreground, spanning the turbulent Etzel River, is known as Teufelsbrücke (The Devil's Bridge).

It was in this psychic atmosphere that the future Rosicrucian Master and great physician spent his solitary youth in the fifteenth century.

(AMORC *Photo*)

# Old When Egypt Was Young - - -

## SECRET METHODS FOR THE MASTERY OF LIFE

WHENCE came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Amenhotep, Leonardo da Vinci, Isaac Newton, and a host of others?

TODAY IT IS KNOWN that they discovered SECRET METHODS for the development of their inner power of mind. They learned to command the inner forces within their own beings, and to master life. This secret art of living has been preserved throughout the ages. It is extended to those today who dare to use its profound principles to challenge the problems of life.

**AMENHOTEP**

The first to declare but one God.

**LEONARDO DA VINCI**

Sculptor, artist, scientist and mystic.

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Scientist, philosopher, master of natural law.

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SAN JOSE CALIFORNIA U. S. A.

# ROSICRUCIAN DIGEST

## COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVI MARCH, 1948 No. 2


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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH

## WHAT DO YOU LIVE FOR?

By THE IMPERATOR

WHAT is the *summum bonum*, the supreme good in life as it pertains to personal living? The end or purpose of life has been a favorite quest of philosophic minds since antiquity. The thoughtful man who reviews his pattern of living, finds in its vicissitudes few, if any, comforting certainties. His daily existence is principally one of trial and error. It is a struggle with events and forces, the outcome of which is problematical. He has no assurance that the insidious and subtle tentacles of disease will not suddenly ensnare him. Tomorrow, as well, his large or his meager resources may be swept away by a change in the political or economic tides. If man succeeds in resisting these factors, he still must look forward to a gradual diminishing of those physical and mental powers in which he may now take pride. In fact, optimism in life, it would seem, is principally the consequence of ignorance or a refusal to face realities.

Obviously, if there is a teleological or *mind cause* behind existence, it would have conceived some purpose for human life. For centuries, both metaphysics and religion have labored with theories of what such an intentional end is for man, the presumption being that our tribulations here are caused by: (a) failure to comprehend our purpose in life, or neglect to abide by it; (b) that human suffering is a penalty to be endured for previous violations of some divine decrees. In defense of purely philosophical abstractions and religious idealism, it can be said that they have made life more easy, more enduring for millions of persons. Their methods and practices, however, have not been absolute, and so, a great portion of humanity continues to grapple with uncertainties in life.

Putting aside traditional philosophical speculations and religious hagiography for the moment, let us consider the individual himself. What do you want from life? Think in terms of *generalities*, not particulars. To better approach the problem, let us ask—in what way will the things that you wish, or you think you need, serve you? You find it necessary, of course, to require sustenance—food and shelter. These are essentials to existence. But, if you wish to live, why do you wish to do so? To accomplish something, perhaps? To attain a profession, to marry, to have a home of your own? To pursue further knowledge?

The affirming of any of these motives is not sufficient. They are merely means to an end. If you were to realize any of these desires, what would it mean to you in *personal* feeling? We consciously act because of the effects our acts have upon our integrated nature, that is, our psychic, mental, or physical selves. We use the word *psychic* to include the emotional as well as the spiritual aspects of our being. There is, then, some state or experience of our conscious existence which we all *prefer*. Everything is done to further that experience. Is not this preferred experience *imperturbability?* Do we not all want freedom from those sensations

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which we designate as discomfitures? Discomfiture is of varying degrees. In its intensity it is pain. Absolute freedom from discomfiture does not provide an intermediate state, but rather a mild titillation, or pleasurable sensation. Pleasure, likewise, is on a graduated scale—from "mild" to "ecstasy."

Actually then, the end in life which we finally seek is pleasure, or *happiness*. We are accustomed to associating pleasure with sensual gratification, as, for example, the indulgence of the appetites. However, agreeable sensations, whether they arise from the satisfaction of the intellect or the moral sense, provide what we recognize as a state of happiness. It appears, then, that happiness is a pleasurable state of *mind* and *body*.

### Ways of Happiness

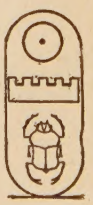
Is the pursuit of happiness, as an end in life, worthy of man's intellectual and moral attainment? Many moralists have inveighed against devoting ourselves exclusively to the pursuit of happiness. They have execrated such a motive as being selfish, as living entirely for oneself. Let us consider some of the *nobler concepts* which these moralists have advanced as being the proper objectives for mankind. Perhaps, one most frequently expounded is the "enlightenment of mankind." This provides for a freeing of man from the enslaving influences of ignorance and its precipitates — fear and helplessness. Why should man be freed from the bondage of fear and helplessness? Is it not to extirpate from his consciousness the mental torment and discomfiture which they cause? Consequently, we enlighten mankind so that men may experience that imperturbability which, after all, constitutes happiness.

Various religious doctrines exhort men to live a godly life, to conform to certain spiritual precepts. Some sects use the negative approach in their theology. They hold that failure to abide by the Word of God incurs the "Wrath of God." Other sects emphasize the positive view—obedience to what they define as "divine edicts" bringing forth rewards. In either case, what is it that religion is holding out to man as an ultimate end for devout living? Is it not *happiness*? In the first instance, men must weigh the consequences of a theological "wrath of God" for wrongdoing, against an otherwise serene existence. In the second instance, where spiritual rewards are to be given for godly conduct, these rewards are evaluated in terms of at least emotional and mental satisfaction—a *kind of happiness*.

Presuming, then, that the *practical* purpose of living for mankind is happiness, and that happiness is pleasure, how can the latter be sustained? Pleasure is of two distinct qualities, as the ancient sages discovered. One is *negative*, and is in direct proportion to the negating of some irritation. The pleasure that comes from scratching an itch is an example of this pleasure. Obviously, when the irritation diminishes, so also does the pleasure that follows from removing it. There is no way in which such a pleasure can be acquired unless the abnormality, the irritation, is first aroused. Conversely, the *positive* pleasures are those which have no point of tolerance. In other words, they never diminish; they continue to provide satisfaction to the extent that we desire and pursue them.

Physical pleasures are of the negative type; they are contingent upon the desires arising from the body, such as the appetites. It is not possible to enlarge greatly upon an appetite without causing such detrimental effects to health as cause discomfiture instead of pleasure. Further, if we endeavor to sustain an appetite so as to experience the pleasure that comes from gratifying it, we find that the appetite becomes satiated and the pleasure lessens. Appetites are Nature's methods of making us conscious of some deficiency in our physical nature, or some function that should be performed. When the function for which the appetite exists has been fulfilled, Nature will not collaborate with the *will* of man to utilize it solely for pleasure.

Appetition, that is, the pleasure of the appetites, best serves those who are in their *youth*. With increasing years, Nature demands less of the body and sensual pleasure reaches a modicum. Those who have devoted their lives to such physical enjoyment, find themselves in their later years, trying des-



perately to recapture a lost form of happiness; or they are reaping the consequences of earlier abuses of the body. This does not mean to imply that we should become ascetics and practice self-abnegation or abstinence. Accept the pleasures that come from normal and proper indulgence of the appetites, but do not idealize them; do not consider them as that happiness of which the end of life consists.

Still another kind of negative pleasure is that which is associated with the love of possessions, or cupidity, and with the pursuit of amusements. These pleasures provide relatively momentary satisfaction. They oblige us to chase continually after particulars and pastimes. The man or woman who continually "sets his heart" upon something new, or different, is suffering from ennui. He is unable to rise above boredom by a mental stimulation of his consciousness. He finds temporary relief in the excitation which his interest in material things provides. When the limited curiosity they arouse is curbed, after he once possesses the object, to prevent sinking again into a dullness of spirit, he must fasten his curiosity upon some new object. Each time he thinks that if only he possessed the object of his desire, his pleasure would become lasting.

Such a victim, of which there are millions, eventually finds himself surrounded by a multiplicity of devices and appliances, commonly called *gadgets*. To use them in the manner in which they are intended requires the occupation of much time and patience; they must be repaired and maintained if they are to function properly. All of this is laborious to the lover of possessions. The only pleasure he experiences is in acquiring the objects. Thereafter, the pleasure slips away; in fact, the very sight of the myriad articles becomes a disturbing reminder of lost loves.

Rounds of social functions, entertainments and parties, are but *escapes* from the irking monotony of an unstimulated consciousness. Biologically, life is *activity*. The suppression of natural activity, such as disuse or inertia, provides discomfiture from which we take flight by devious means. If we must eat, drink, and sleep for physical normalcy, so, too, we must exercise the functions of the mind. One who does not think, imagine, and use the faculties of the intellect, finds life becoming increasingly dull and unpleasant. He tries to compensate for it by resorting to physical pleasures and the pursuit of material things. He succeeds only in complicating his life. It becomes intricate and, therefore, wearying. The individual also becomes cynical and captious. Eventually, he contaminates all opportunities he contacts which might otherwise provide him with the happiness for which he longs.

### *Cultivation of Talents*

Each of us is born with certain inclinations or mental tendencies, as *talents*. These may be cultivated, and they may also be identified later with particular activities. Inherently, these inclinations are broad sentiments—as for example, a particular attachment for the harmony of sound, or the symmetry of form—which we designate as *aesthetic taste*. Psychologically, the cause of such talents, or emotional and mental inclinations, is still a matter of technical conjecture. It is surmised, however, that they result from the exceptional development of certain *association-areas* of the brain. Unlike the appetites of the body, these desires, as we may call them, are *never appeased*. The more they are indulged, the more developed they become. Consequently, the pleasures proceeding from them are proportionately increased.

If one has mechanical, artistic, literary, or explorative urges, there is no greater *happiness* which he can experience in life than to devote all available time to them. His life will indeed be a blessed one if he is able to make such a pursuit his daily occupation. Further, it is found that the *way of happiness*, when it is related to these latent inclinations, is usually a simple life. The inventor, the painter, the composer, the writer, the scholar, or the explorer, as a research worker in certain fields of knowledge, does not need to surround himself with myriad possessions so as to enjoy his great love. The satisfaction is found in the exercise of his own nature, in the cultivation of his mental and psychic inclinations. He stimulates himself! The things which he uses are

merely instrumental. He does not expect them to provide pleasure. The ends in his life are not things, but rather, *ideals*. These ideals are conceived ways and means for an expression of the feelings he has within. The happiness he experiences consists not in *getting*, but rather in *materializing* what already exists within himself. The pleasure is always thus derived from a creative and active function of Self.

What of those who have no exceptional talents? They will not be conscious of impelling psychic urges and will thus resort to externalities and physical pleasures to avoid the ennui of monotony. When a person is not powerfully moved by a mental desire, he must resort to a serious analysis of his own personality. It is obviously a more difficult procedure, but real happiness is worthy of the effort to secure it. One may not be certain as to what will provide mental pleasure; he must, then, put his various inclinations to the test. What interests appeal to you? Distinguish these from those which merely satisfy the appetites and from pleasures derived through the acquiring of particular things. Once having an opinion as to a source for your personal happiness, expose yourself to the activity which you identify with it. Determine whether the pleasure which comes from gratifying the desire is quickened or lessened with the passing of time. Suppose you think you would like to work in metals, to become proficient in metalcraft. You think that there is an appeal in that particular kind of occupation or avocation. Take a course of training at your local night school or from a neighborhood craftsman. Try to make your own designs. If the work proves tedious instead of increasingly exciting—as a positive pleasure should be, you have not found your *true* inclination.

Everyone can find happiness in this manner. Illness and other anticipated circumstances may cause temporary suspension of the happiness, yet it will always remain a pool to be stirred deeply by one's own efforts. The goal of our personal life is happiness, but you must set the course in the right direction.

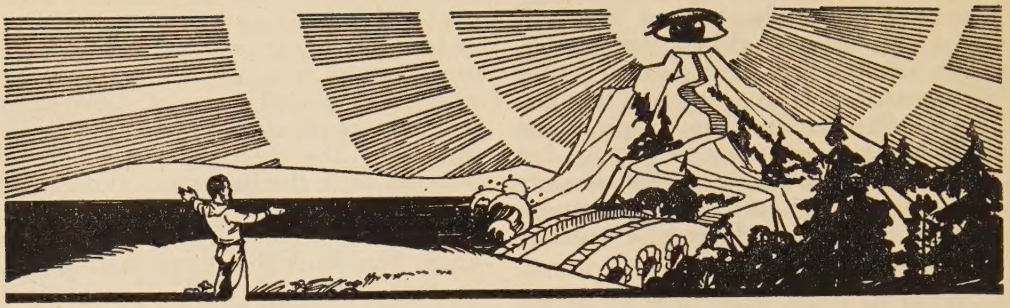
## MORE POWERFUL IN DEATH

Statesmen and humanitarians generally have been alarmed about India's future since the fanatical assassination of Mohandas Karamchand Gandhi, spiritual leader and mediator for millions of the subcontinent's people. For years, that frail bit of humanity devoted his efforts to the liberation of his people, and later to a reconciliation of traditional religious hatreds. Has his influence ended with the casting of his ashes upon the murky waters of the sacred Jumna and Ganges rivers?

Religious roots penetrate man's emotional nature far deeper than do political convictions. Acts of violence may arise from political idealism. Also, religious dogma can be so construed as to sanction murder, to further its end. The blood such devotees have upon their hands they consider to be a personal baptism of sanctity. It requires, therefore, a peculiar genius, with a mystical perception of religion, to cause men to subordinate their creeds to the welfare of the whole of humanity. Gandhi was endowed with such genius. He was slowly accomplishing a feat previously demonstrated only by those few in history who have been true spiritual leaders.

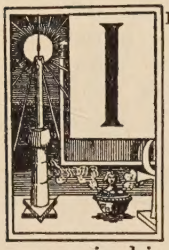
As it was with most of that scant number of illumined persons who lived before Gandhi, it also took a spectacular ending of his life to focus attention upon his cause and real character. His opponents always had reason to respect Gandhi, but by those many who did not know him, Gandhi was looked upon as a fanatic, just as was Jesus the Christ in his time. Ironically, Gandhi today is eulogized in newspapers which during his life ridiculed him in words and caricature. Now, they dare not . . . for an awakened world *consciousness* has realized the tremendous inner power of the man. The support Gandhi needed from the *outside* has been won. In some circles it will manifest only as a sympathy for his cause; in others, as active participation in finishing the Mahatma's uncompleted work.

In his land, veneration and the recounting of his deeds will inevitably make his life a *sacred tradition*. More and more to millions of his countrymen, he will assume the status of a god. Thus, like the great rivers upon which his ashes floated, his influence will increasingly flow throughout all of his beloved India. In mortal death, he will become more powerful than when living.



# *Rosicrucian New Year*

## Imperator Proclaims Sunday, March 21, as the Beginning of the Traditional Rosicrucian Year 3301



IF KNOWLEDGE is principally experience, then all knowledge is rooted in the phenomena of nature. Most of the important customs, traditions, and philosophical tenets may be traced to man's observation of occurrences in his world, or to his study of the mysterious functions of his own being. The most advanced religious and philosophical systems have had their beginning in man's speculation upon the periodic changes in the physical world and in his own organism. The coming of day and of night, the changes in the seasons, the periodic fruitfulness of the soil, life and death, birth and puberty—such phenomena amazed the primitive mind. Man was awed by them and they aroused within him an intense curiosity. Such an attitude of mind furthered an inquiry into the nature of these mysteries.

The primitive suppositions about these mysteries, although lacking the logic and reasoning of the civilized thinker, nevertheless, constituted early *learning*. It was man's attempt to assign some explanation to his experiences. We cannot criticize the mistakes of the conceptions of these ancients if we take into consideration the level of their society. The primitive mind is one stage in the procession of knowledge; we are another. A civilization which may exceed ours, is still another.

At least, time has not removed the importance and basic significance of some of the early observations of our predecessors. They still play an important part in our lives, although our conceptions of them may have advanced. The ancients related the changes in seasons to the periods of man's own life. Youth is the *spring* of life. Maturity is the *summer* of life. The age of achievement, or the harvest of life, is the *fall*. The decline of life is the *winter*. Moreover, just as man is born and passes away, so, too, a great transition in nature may be observed, particularly in the temperate regions. In the winter, there is a suspension of plant life resembling death itself. Leaves shrivel and crumble away; most foliage withers, losing its beauty and fragrance. All nature takes on a depressing, moribund aspect; even the sun seems to lose its luster; its brilliance, and its corresponding warmth.

Particularly impressive to the ancients was the revival of plant life after the interval of dormancy during the winter months. There was evidence of the rejuvenation of nature. That which had died appeared to be *reborn*. A pleasant, verdant garment again clothed the face of the earth. Trees and shrubs blossomed. The very air was laden with the fragrance and the sweetness of living and with growing things. The sun warmed the earth with its rays and again made it fruitful. It was natural that the *annual cycle* should, therefore, be considered as beginning with the season of spring—a

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time of *rebirth*. It started as a custom, and finally became a sacred tradition among the ancients, to celebrate the vernal equinox as the beginning of the new year, the time when the sun on its celestial journey entered the zodiacal sign of Aries.

The vernal equinox which occurs on or about March 21 was therefore a festal occasion with the *initiates* of the ancient mystery schools. The feast was not intended merely for merriment, although joy accompanied the ceremony, of course. The feast was, as well, like the eucharist, or holy communion, an occasion for partaking of foods having a symbolic importance; in other words, it was a rite of initiation. The feast symbolized the triune elements of man's nature, as: *spirit*, *mind*, and *soul*, or, as *matter*, *life*, and the *divine* quality. The participants in the ceremonies on that occasion were taught the mystical importance of *rebirth*, which was depicted by the blossoming forth of plant life. The new year and nature's transition, from the dormant to the vital state, afforded an excellent object lesson to emphasize the doctrines of immortality and reincarnation, and how we may be reborn in consciousness.

### *The Annual Cycle*

The Rosicrucians perpetuate many of the rites of the ancient mystery schools which are endowed with eternal wisdom. Thus, we recognize *the vernal equinox* as the traditional and the natural beginning of the annual cycle. Each year the Imperator of AMORC proclaims the traditional beginning of the Rosicrucian new year, which is accepted by Rosicrucian members and the Order's subordinate lodges and chapters throughout the world. Actually, astronomical phenomenon determines the exact time of the new year. This year the vernal equinox occurs on March 20, at 5:03 p.m. Greenwich Mean Time, that being the exact moment when the sun enters the sign of Aries. The Imperator by traditional license selects a time as close as possible to the exact hour, at which members convene for the annual ceremony. This year he has proclaimed *Sunday, March 21*, as the beginning of the new year.

You will observe that the new year is referred to as *Rosicrucian Year 3301*. This number is derived from the time that has elapsed since the traditional inception of the Rosicrucian Order during the reign of Pharaoh Amenhotep IV of ancient Egypt. He was Grand Master of a body of enlightened men and women who prescribed for themselves an idealism which parallels that of the Rosicrucian Order today.

In all Rosicrucian lodges and chapters the beginning of the Rosicrucian new year is an event of rejoicing and importance. In addition to commemorating the traditions and beautiful symbolic feast, there are important addresses by the retiring officers and an impressive installation of new officers for the coming year. Every active Rosicrucian is eligible to attend this ceremony and participate in its inspiring effects. Rosicrucian members are urged to refer to the *Directory*, on the back pages of this publication, for the addresses of the various lodges and chapters of this jurisdiction. Write or telephone the nearest Rosicrucian lodge or chapter. Inquire the exact time that the new year ceremony will be conducted and make arrangements to be present. Whether or not you are a member of that particular lodge or chapter, you will be *welcome*.

Rosicrucian Sanctum Members who are not living near lodges and chapters, but who would like to participate in this symbolic, mystical new year ritual, may do so in the privacy of their home sanctums. Address a letter to the Grand Secretary of AMORC, Rosicrucian Park, San Jose, California, U.S.A., and ask for a copy of the *Sanctum Rosicrucian New Year Ritual*. It has been designed especially for your individual use. Kindly enclose twenty-five cents (not in stamps), to cover costs of preparing and mailing the manuscript.

A very beautiful ceremony and the traditional feast will be held in the Francis Bacon Auditorium in Rosicrucian Park, San Jose, Sunday, March 21, at 7:30 p.m. All active members are cordially invited to attend.

▽ △ ▽

REMEMBER THE CONVENTION—July 11 to 17, 1948

# *Le Comte de St. Germain*

## THE MAN OF MYSTERY

By Johan Franco, F.R.C.

PART II

The artistic achievements of Count de St. Germain were highly praised by his contemporaries, and yet it has seemed that not a trace of them remained. However, gradually here and there we find evidence of the Count's activities, especially in the musical field. Not one of the Count's pictorial creations has thus far been located, and we may assume that they were destroyed during the French revolution, because they are said to have represented fastidiously adorned and bejeweled dignitaries. It is not impossible, or even improbable, that somewhere in an attic one of these paintings is hidden and may be brought to light. We don't know if the Count signed his work; it is quite likely that he did not. If the unusual colors he employed, and which caused so much comment in his days, had resisted the disintegrating influence of time, the identification would have been considerably facilitated.

The Comtesse de Genlis, who was quoted at length in Part I of this article in the February issue, has the following to say on the subject:

"He [Count de St. Germain] was well acquainted with physics, and was a very great chemist. . . . He painted in oil colours, not, as has been said, in the finest style, but very well: he had discovered a secret respecting colours, which was really wonderful, and which gave an extraordinary effect to his pictures: he painted historical subjects in the grand style, and never failed to ornament the draperies of his women with precious stones: he then employed his colours in painting these ornaments, and his emeralds, sapphires, rubies, etc., had all the brightness and the glancing brilliancy of the precious stones they imitated. Latour, Vanloo,[1] and other painters, went to see these paintings, and admired extremely the surprising effect of these dazzling colours, which however had the disagreeable effect not only of throwing the figure into shade, but of destroying by their truth all the illusion of the picture. Notwithstanding, in the ornamental style, these colours might have been happily employed; but M. de Saint Germain never would consent to give up the secret."

In the literary field there is one highly mystical poem,[2] attributed to Saint-Germain. It is written in French. We do not know when this sonnet was conceived, but it sounds unmistakably Oriental in its contents. The idea of Nirvana plays a major part in it, and the poem could have been written during one of the Count's journeys to the Orient.

Saint-Germain himself wrote to Count Lamberg:[3] "I owe the discovery of the melting of precious stones to my second voyage to India, which I undertook in 1755 with Robert Clive under command of Vice Admiral Watson. On

[1] Maurice Quentin de la Tour, 1704-1788, famous for his portraits of Louis XV and the royal family.

Jean-Baptiste Vanloo, 1684-1745, and Carle Vanloo, 1705-1765, both celebrated French painters. Madame de Genlis probably was referring to the last.

[2] *Poemes philosophiques sur l'homme* (Mercier, Paris, 1795).

[3] *Le Mémorial d'un mondain*, by J. M. Comte de Lamberg (Au Cap Corse, 1774).

my first trip I had obtained only very slight knowledge on this wonderful secret. All my attempts in Vienna, in Paris, in London, served only as experiments; to find the Philosopher's Stone I was privileged in said period."

The following is a free translation as to meaning, without conforming to the sonnet rhyme and line length:

PHILOSOPHICAL SONNET

*Curious scrutinizer of all Nature,*
*I have known the beginning and the end of the great All.*
*I have seen the gold in all its might in the depth of the mine;*
*I have grasped its substance and understood the workings of its leaven.*
*I could explain by which art the soul makes its home*
*In the flanks of a mother and carries on, and how a grain of wheat,*
*And a grapestone, both, when put under the humid dust,*
*Become young blade and vinestock, and ultimately bread and wine.*
*Nothing was, God willed, nothing became something;*
*I doubted it, I searched upon what the universe is based;*
*Nothing kept it in balance and nothing supported it.*
*Finally, with the measure of praise and reproach,*
*I measured eternity; He called my soul,*
*I died, I worshipped, I knew nothing any more.*

### Threefold Wisdom

We have come now to the most precious occult document in existence: *La Tres Sainte Trinosophie*, the Most Holy Threefold Wisdom, which is generally attributed to the Count de Saint-Germain. If we trace its history, we find little evidence that it was *created* by the Count. All we know is that he was in possession of the original at one time and that he himself undoubtedly went through its initiation. The beautiful manuscript, which now rests in the Librairie de Troyes in France, is only a copy, made during Saint-Germain's lifetime and decorated in the then very fashionable Egyptian manner. The original was destroyed by the Count on one of his voyages. We cannot here even begin to analyze this profound document. That would include a thorough knowledge of the Hermetic philosophy, the Cabbala, and Alchemy, which three constitute the Threefold Wisdom.

Another enigmatic work attributed to the Count de Saint-Germain is entitled "*La Magie Sainte révélée à Moyse, retrouvée dans un monument égyptien, et précieusement conservée en Asie sous la devise d'un dragon ailé*" (the sacred Magic, revealed to Moses, rediscovered in an Egyptian monument and preciously preserved in Asia under the design of a winged dragon). This manuscript, written in a fairly simple cipher, is a ritual of ceremonial magic with instructions "how to accomplish three miracles: (1) to find things lost in the seas since the upsetting of the globe. (2) to discover mines of diamonds, gold and silver in the heart of the earth. (3) to prolong life beyond one century with strength and health."

### Musical Composition

We read in many accounts about the great musicianship of the Count de Saint-Germain, but nowhere do we find his name in the music dictionaries, at least not under Saint-Germain . . . but we *do* find him mentioned under another name, namely, under the name of Giovannini, an Italian violinist and composer (birth year unknown), who died in 1782 and who had been a pupil of Leclair. Grove's *Dictionary of Music and Musicians* tells us that he went from Berlin, where he lived most of the time, to London in 1745 and produced, under the pseudonym of *Count de St. Germain*, a pasticcio entitled *L'Inconstanza delusa* (Haymarket, April 7, 1745), in which the airs were much admired. He also wrote seven violin solos (which are really complete sonatas with figured bass accompaniment) and many songs. The most important work, however, seem to be the "*Six Sonatas for two violins with a bass for the harpsicord or violoncello*" which were published around 1750 by I. Walsh in London. Walsh printed a small advertisement on the bottom of the title page of the Six Sonatas about another work by the same author: *Musique raisonnee selon le bon sens aux dames Angloises qui aiment la vrai gout en cet art.* Curiously enough we

find exactly the same words in French inscribed by our Comte de Saint-Germain in a copy of that work which he dedicated to his friend and host, Prince de Lobkowitz, at Raudnitz Castle in Bohemia. The Count de Lamberg mentions in his forementioned book that the Count "intended to go to Vienna to meet again Prince Ferdinand Lobkowitz whom he had known in London in 1745." That explains how the London publisher of the "Six Sonatas" could have seen the Musique Raisonnée with its dedication to Prince Lobkowitz.

The most amazing feature is the exact imitation the engraver of the "Six Sonatas" made of the mysterious symbol in front of the name *de St. Germain.*[4] This symbol is as yet unexplained because we do not know definitely what initials are represented. There is a letter in the British Museum of the Count to Sir Hans Sloane (1735) signed *P. M. de St. Germain.*

Here, then, we have the undeniable proof that the great mystic, who called himself the Count de St. Germain, was actually the man who wrote the music attributed to Giovannini.

We read in Grove's account of Giovannini, also, that the song "*Willst du dein Herz mir schenken*" has been attributed to Johann Sebastian Bach for some time. The reason was that it was found in Anna Magdelena's (Bach's wife) second and largest music book, with the marking "*Aria di Giovannini*" on the outside of the page. Scholars considered this to be an Italianization of Bach's first name *Johann*, but this has been widely disputed since then. Dr. Alfred Heusz[5] argued that if Giovannini had really written it, he would have been so proud of it, that he surely would have made it known to the world that he was the composer of it, and would have published it with his other songs.

This argument loses all its strength since we know that Giovannini was the Count de Saint-Germain. The Count seemed to thrive on just this type of mystification. He never attempted to justify his moves and actions even under the most embarrassing circumstances. We might also point out that it was quite common for one composer to copy by hand an admired composition of another. Bach frequently did that with illustrious contemporaries — like Vivaldi, for instance.

There is an unmistakable Bach flavor in the song in question but that proves nothing because we notice this also in other works of Saint-Germain. His music is delicate, graceful, and charming without being extremely profound or original. It does show a particular characteristic which can be readily felt and recognized throughout the various works, large and small. It definitely proves to be the typical product of an elegant period, without ever becoming boring or trivial. It does not attain the Olympic heights of a Johann Sebastian Bach, nor does it quite match the nostalgic beauty of a Wolfgang Amadeus Mozart, but it rather compares favorably with Telemann, Quantz, Carl Philipp Emanuel Bach, and his other contemporaries. We find the work overshadowed also by the musical giants before and after Bach, Mozart, and Beethoven. That accounts for the total eclipse of Saint-Germain's music. There is a wealth of beautiful music hidden in the great libraries of the world, just waiting for someone to rediscover and revive them.

### *Facts - - Not Fiction*

We have tried here to present absolute facts known to be true about the Count, and to discard all doubtful information and frivolous gossip. Many facets of the life of this strange man will never become entirely clear. Napoleon III ordered a complete dossier to be made on the Count de Saint-Germain. After this was done, the complete material with all its priceless documentation went up in flames with the building in which it was kept, during the Commune, as if it were destined to remain a secret.

[4] Although we find the name Saint usually spelled out, the Count himself seemed to have used the abbreviation St.

[5] *Zeitschrift fuer Musik* (March 1925, Leipzig).

# Six
# SONATAS
## FOR TWO
# VIOLINS
## WITH A BASS FOR THE
# HARPSICORD
## OR
# VIOLONCELLO

## COMPOS'D BY

*Mr. de St. Germain.*

---

London. *Printed & Sold by* I. Walsh *in Catharine Street in the Strand*

Of whom may be had by the same Author
Musique Raisonnee Selon le bon Sens Aux Dames Angloises qui aiment le vrai gout en cet Art.
Being a Collection of Favourite Italian Songs.

Musique Raisonnee Selon le bon Sens
aux Dames Angloises qui aiment le vrai gout
en cet art
par — — — Mr. de St. Germain

# SANCTUM MUSINGS

## THE SUPERNATURAL

By Rodman R. Clayson, Grand Master

One of the first important fundamentals which the student of mysticism comes to recognize is that there is nothing supernatural in true mysticism. In the practice of mystical principles there is, of course, much that is out of the ordinary to the average individual whose experience has been limited to the happenings of the everyday planes of Nature's phenomenal manifestations.

While the mystical and occult sciences deal with unseen forces, energies, and powers, it is recognized that these forces, energies, and powers are in Nature and of Nature; they are not outside of it. Nature's finer forces are as natural as are her less fine and more familiar powers and energies. The more knowledge the individual possesses, the more truly and fully will he recognize and realize this fact; the more ignorant the person, the less will he be prepared to accept it. The wise man has extended widely the circle of the natural, while the ignorant man regards as supernatural all that his limited powers of understanding fail to grasp.

With his limited understanding, the ignorant man is quite likely to feel that mystical demonstrations are miraculous. The truths of occult and mystical science are as old as human thought. In the early ages of human existence, there were certain wise men who laid the basis of mystical science and who passed on their discoveries and teachings to other students. These students in turn transmitted the knowledge to their own pupils, and so on and on. The light of knowledge has been transmitted and passed from generation to generation of teachers and students. The Rosicrucian Order has been (and is) among those organizations which have lighted the torch of knowledge; and down through the years each student has lighted his torch from the flame, and in this way the Light has never been extinguished.

In every generation the Order has taken the fundamental natural facts passed on to it, and has tested, experimented with and checked on these facts, afterward adding to them the result of its own discoveries and findings; thus the whole structure of mysticism has been built up and strengthened from century to century. The Rosicrucian Order is one of a long chain of torch-bearers that have received the ancient light in this way, and they desire to maintain this light and pass it on to all who will receive it. We might say that the ancient wisdom has been passed from mental torch to mental torch, throughout the ages, in the progress of mankind. As a matter of fact, the fundamental truths as taught by the

ancient masters have been kept intact in their original purity by active groups of men and women in every age who, refusing great numbers of half-developed students and followers, follow the ancient custom of reserving the truth for the few who are ready to comprehend and master it.

In every period of history there have been many initiates in the various lands of the earth who have kept alive the sacred flame of the teachings. These initiates have always been willing to use their lamps to relight the lesser lamps of the outside world when the light of truth seemed to grow dim and clouded by reason of neglect. There always have been those who have faithfully tended the altar of truth upon which was kept alight the perpetual lamp of wisdom. In some of the well-known ancient writings we find the admonishment: "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom."

### *Mind, Unawakened*

Primitive man in his ignorance found it easy to account for the operation of natural forces of all kinds through the general theory of the existence of the supernatural. To his uncultured and childlike mind the explanation of simple natural phenomena was found in the idea that supernatural beings or entities directly caused all unusual or even usual natural happenings. To him there were spirits, demons, devils, or similar supernatural entities operating the forces which produced the blowing of the wind, the rise and fall of the tides, the storms of the ocean, the manifestation of lightning and thunder, the burning of fire, the apparent movement of the sun and stars around the earth, the growth of trees, and, in fact, all other natural phenomena. His world was peopled with countless supernatural beings and forces—some good and helpful to man, and some evil and harmful. Natural law was inconceivable to him. He needed the supernatural explanation for all natural happenings, and his active imagination invented the necessary entities required by his ignorant conception of natural events.

Even within the time of written history, we find profound thinkers teaching that the movement of the stars around the earth was caused by angels; each star had an angel which pushed it around its regular course. Such minds apparently found it difficult, if not impossible, to conceive of a great natural law and order which was inherent in natural things and which caused their orderly and regular movements, events, and happenings. But the dawn of human natural science, however, gradually brought more and more natural happenings under the theory of natural cause and effect—the operation of natural forces proceeding under natural laws.

However, notwithstanding the wonderful advance in the progress of natural science and the comprehension of educated men that natural phenomena can be rationally explained under the theory of natural laws and forces, there still are great numbers of persons who, even today, seek the explanation of unusual and less familiar natural happenings in some supernatural forces or entities. To the educated individual, the circle of purely natural things and happenings is constantly widening, even though the great masses of people are reluctant to give up their antiquated superstitious ideas and seek to retain the exploded theories of supernatural causes for purely natural phenomena. It requires no argument to convince any intelligent person that the many marvelous wonders of modern science —such as the telegraph, the telephone, the radio, the phonograph, the electric light, the production and application of electric power, the automobile, photography, motion pictures, the steam engine—are all explainable by natural forces and laws.

These things would have been considered miraculous by the men of the ancient world; and such men would have at once sought to explain and account for them by presenting the theory of supernatural forces and entities! In fact, history records many instances of far less wonderful performances, exhibited by the wonder-workers, magicians, and heathen priesthoods of the ancient world, as supernatural and miraculous happenings which were pure and simple. The ancient so-called supernatural performances of such persons are far excelled by the natural

performances of modern science which are understood and capable of manifestation by even the average well-informed school boy.

### *Working Basis*

Natural law, as recognized by the Rosicrucians, is a law or set of laws decreed in the beginning by the Divine mind as the working basis of all creation, and without which no manifestation can occur or exist. Natural laws insure progressive gradations, or cycles of evolution, in spite of all the obstacles placed by man to thwart their operation. The motive behind natural law is the preserving of life for the attaining of the ideal expression. Such preservation recognizes no man-made ideal which is contrary to the law and operation of the Cosmic.

It is true that the masses of people are not as yet as well-informed as they might be. They seem reluctant to part with the old supernatural explanation. However, day by day, intelligent persons are coming to recognize the purely natural explanation behind the wonderful manifestations of the universe. The mists of ignorance are being dissipated and are melting away before the rising sun of human knowledge, and the reign of natural law and forces is gradually being recognized.

*Nature*, in the scientific usage of the term, is now defined in textbooks as "the sum total of the forces, energies, and powers, physical and psychical, which animate and cause activity in the natural world, or the aggregate of the events, happenings, activities, and changing things which make up the natural world." All things, events, forces, energies, and powers, which fit into this class are rightly designated as *natural*. The class of natural things is rapidly being added to by science and philosophy. The class of supernatural things is rapidly being subtracted from that which once dominated man's thinking. That which we are saying about nature and natural law has reference only to the operation of natural forces and activities as defined by natural science, and has no application whatsoever to religious beliefs and doctrines. We are not dealing with religion. We are considering the province of reason, not that of Faith.

We seek to render unto God those things which may be godly, and to render unto Nature those things which belong to Nature. We do not seek to take away the spiritual Rock of Ages, nor are we willing to have man rob Nature of that which rightfully is a part of her realm. We believe that God created Nature and caused the natural world to proceed according to natural law and order under natural forces. We agree with John Burroughs, who wrote: "To say that man is as good as God would to most persons seem like blasphemy; but to say that man is as good as Nature would disturb no one. Man is a part of Nature or a phase of Nature, and shares in what we call her imperfections."

The eminent scientist, Sir William Crookes, inventor of the Crookes tube which made possible the discovery of the X-ray, wrote: "In the old Egyptian days a well-known inscription was carved over the portal of the Temple of Isis, 'I am whatever has been, is, or ever will be, and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—that word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of nature—from what she is, to reconstruct what she has been, and to prophesy what she shall be. Veil after veil we have lifted and her face grows more beautiful, august, and wonderful, with every barrier that is withdrawn."

### *The World of Motion*

Mysticism and modern science are in agreement upon the basic fact that all natural forces and energies manifest themselves in vibratory motion. Everything is in vibration. All energy, mental and physical, is vibratory. The difference in the character of natural things consists chiefly of their differing rates of vibrations. Change the vibratory rate of a thing and you change its character. Light is vibration; electricity is vibration; sound is vibration; thought is vibration; matter itself is vibratory energy. What are called *Nature's finer forces* are simply Nature's manifestations of certain higher forms of vibration. All that you know, or can know, regarding the outside world is the re-

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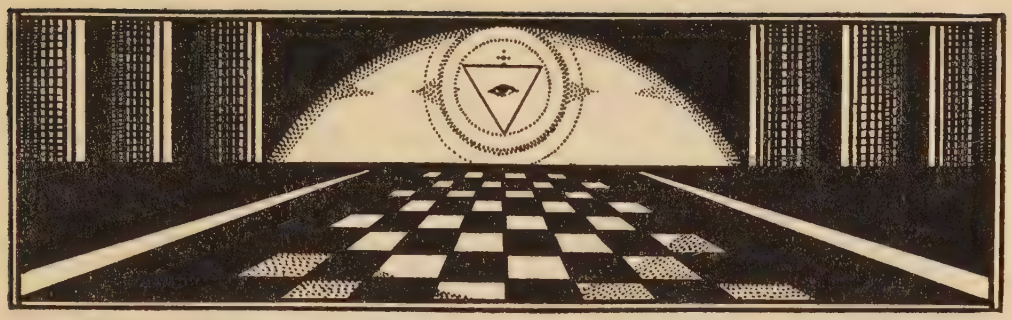

# *The Paradox of Free Will*

By Walter J. Albersheim, F.R.C., Sc.D., E.E.

Mr. Albersheim is a prominent physicist engaged in research with one of the outstanding electrical manufacturing industries of the United States. In addition to being a scientist, he is well versed in mysticism and related topics, as his article reveals. He is likewise a member of the National Research Council of the Rose-Croix University.

—The Editor.

The *average man* in our modern Western world has the uncomfortable feeling that science, philosophy, and religion are incompatible. He may not admit it even to himself, but subconsciously he believes: that science rules actual life; that philosophy is for high-brows; and that religion is for Sunday mornings and for special occasions such as birth, marriage, and death. Actually these three are but different paths to the common goal of understanding and the mastery of the world.

Science relies mainly on induction from "observed facts," that is, upon our consciousness of sense impressions; philosophy relies on intellectual analysis and deduction; and religion, on the inner feeling of prophetic souls—although their personal inspirations may later be generalized and codified as creeds. We will try to follow all three paths from primitive beginnings to the present times and observe how they wind and intertwine, in their attempts to get around one of the great obstacles to human thought: the contradiction between a divinely established natural order and free will!

Primitive man, unsupported by any inherited knowledge, lived in constant fear of his surroundings. Every event seemed a law unto itself; every object, filled with demonic life. His religion consisted of superstitious attempts to propitiate or master the "Spirits" by magic rites. If he reflected at all about his own will, it offered no problems because he regarded himself as just one among myriads of unrelated and independent living beings.

Slowly, man's awakening mind saw the regularity and order in natural phenomena, such as day and night, the seasons, and the movements of tides and of the stars. Each of these regular events was now felt to be a sacred and awe-inspiring mystery. Religion expressed this feeling by declaring that each was directed by a deity of its own.

With the growth of civilization, knowledge became organized. Sciences were born and mankind recognized interrelations between many separate phenomena such as the moon and the tides. Religious views underwent a similar consolidation and combined the previously unrelated nature deities into a "pantheon," a closely knit family group ruled by a Father god. These gods were still believed as being independent enough to fight and argue with

each other; and while they had the power to interfere in human affairs and to punish human crimes, these occasional acts did not seriously limit man's freedom of action.

### *Unifying Concepts*

The problem of free will did not seriously arise until science claimed unity of natural law; philosophy, of moral law; and religion sensed the unity of divine rule throughout the world. In the beginning of monotheism the one god was pictured not unlike the earlier *storm- and war-gods*, as jealous, wrathful, and vengeful. But gradually such attributes were found unworthy of the Creator, the Ruler of the Universe. God had to be the highest ideal of perfection that man could conceive: almighty, all-knowing, just, merciful, and kind. Unfortunately this picture of God as an idealized human Father was not consistent with itself nor with experience.

Outer experience showed that the world is not altogether good. The polarities of light and darkness, life and death, joy and sorrow, good and evil pervaded the Universe. And inner experience told man that he possessed a will of his own. He felt free to think and to act as he pleased, even though his actions might be disapproved and frustrated by the heavenly Father. This freedom of the human will was used by the churches to explain the existence of evil: man had fallen from Grace and by his sin spoiled God's perfect creation, thus bringing death and suffering upon himself and all living creatures.

However, if God is good and all-powerful, why doesn't He prevent man from sinning? or if man is free in past, present, and future acts, how can God be omnipotent and omniscient? That is the great dilemma which goes to the foundations of religion and philosophy and even of science, as we shall see.

Its religious aspect hinges on the conception of one almighty personal God. All monotheistic religions have wrestled with the problem for thousands of years and have pronounced various contradictory solutions. The Jewish and Catholic faiths seem to lean toward the interpretation that God voluntarily yields up part of His sovereignty to man's free will and that in return He wants man to be His voluntary servant. Islam and some protestant denominations, on the other hand, exalt the unlimited power of the Lord. Thus they are forced into fatalism. Some religious leaders claim that God knows and decrees before a man is born, whether he is destined for salvation or for eternal damnation. This view, of course, is as hard to reconcile with God's Mercy and Justice as with human free will.

This religious dilemma has its exact counterpart in modern science, if one but substitutes the words *causality* and *determinism* for *omniscience* and *omnipotence*, and *uncertainty* for *free will*. The beginning of our modern scientific age may be identified with the lifework of one man, Sir Isaac Newton. Newton's analysis proved that the manifold observations of his predecessors Tycho Brahe, Kepler and Galilei (Galileo)—in fact that *all* known mechanical motion in the Heavens and on Earth—could be summed up in *one* mathematical law. By this law, all the mysteries of planetary motion, of comets, winds and tides, of falling apples and cannon balls, seemed solved in principle, if not in detail. The French physicist Laplace put it this way: "Given the position and velocities of all the atoms in the Universe at any one instant, an Infinite Mind could calculate the entire future course of the World."

This scientific claim of strict causality deeply affects our understanding of God. If all events follow of necessity from eternal laws, God cannot be accused of arbitrary judgment, wrath, and punishment. As the Originator of the universal laws, God is omnipotent; and as the Infinite mind who anticipates their effects, He is omniscient, but has He Himself any freedom left? Isn't He like a watchmaker who, having made his world so perfect an instrument, has nothing further to do through all eternity but to keep it wound up?

### *Eternal Questions*

If God Himself has no free will, then man certainly cannot have any either, and his inner consciousness of Freedom is but self-deception. But to admit that, would bring us into conflict with the branch of philosophy called *epistemol-*

*ogy*, or theory of knowledge. This theory points out that *all* knowledge is based on human consciousness. Even the so-called objective scientific knowledge is acquired only by the impressions made by sensory data upon our consciousness. It is therefore no more direct nor valid than our direct inner consciousness of Will and free choice. If scientific deductions and inner feeling contradict each other, there is no way of proving which is right. This is the scientific and psychological aspect of our great paradox.

In stating that it was brought upon us by the Newtonian interpretation of the physical world, we have oversimplified a development which extended over two centuries. Newton himself was a deeply religious man and a literal believer in the Gospels. He therefore took pains to exempt the human mind from the laws of the physical universe. However, his successors recognized that such a distinction between "dead matter" and "living beings" is inconsistent. After all, man's body and brain are composed of the same atoms as the rest of the world. Experiments showed that life processes obey the physical laws of conservation of energy and momentum. Thus, the tendency toward mechanization grew until some Darwinists mechanized the old idea of evolution by describing it as the survival of the fittest in a universal struggle for existence. In more recent years, the Behaviorist school of psychologists even mechanized the human will itself into an automatic reaction to our surroundings.

Where do these developments of religion, science, and philosophy leave our *average man?* His scientific education is just about catching up with Newton's seventeenth century theories, although the newspapers give him a smattering of the newest discoveries. His philosophical views, most likely, are molded after nineteenth century materialism, the "creed" of an age which thought that the Universe could be explained as a vast mechanism. His religious beliefs, however, adhere to the pattern of a Christian or a Jewish Church, set in the sixteenth or the fourth century A.D. or even in the first century B.C. He is caught between scientific determinism and the religion of a personal God who will hold him responsible for his "free" decisions. In this dilemma he is likely to guess that the scientists must be right, because their automobiles and atom bombs "work." No wonder he relies on cynical materialism for the workaday week, on official religion for Sundays, and on his own reason—not at all!

But *is* there any way out of the paradox? What should the Rosicrucian student think who endeavors to combine with mystical religious feeling the spirit of scientific inquiry and of individual philosophical reasoning? Doesn't the existence of the paradox itself prove the need for a higher outlook on all three paths to understanding: for a new science, a new philosophy, and a renewed religion?

### *Revolutionary Changes in Science*

As to science, in this twentieth century it has gone far back (or rather forward) from the rigid mechanistic views of the nineteenth century. Even the atoms, the old symbols of rigidity, indivisibility and permanence, were first broken up into a planetary system of whirling electrons (Bohr, 1913) and then dissolved into a nebulous cloud of condensed energy (Schroedinger, 1925). The framework of Newton's mechanical world was changed when the theory of relativity (Einstein, 1905) denied independent existence to time and space, welding them together to form a four-dimensional, static world. Most revolutionary of all, the quantum theory (Planck, 1900; Einstein, 1905) casts doubt upon the predictability of the physical world. This theory claims that energy can be radiated and absorbed only in fixed lumps called *quanta*. Whether and when such a transfer of energy takes place is to the observer a matter of probability, not of certainty. The Uncertainty Principle (Heisenberg, 1927) states that it is impossible to obtain exact knowledge of the position and the velocity of a particle at the same time. But position and velocity, not just of one particle but of all the particles in the universe, at one single instant, are just the data which, according to Laplace, must be known to make the world predictable!

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sult of the contact of your mental reasoning apparatus with the vibratory motion reaching it from the outside world. The only way we can perceive or be affected by such external things is through vibratory motion. The world is known to us simply by virtue of and in relation to the vibratory motion of its particles. These vibratory motions are appreciated and registered by the nervous system within us and by it are brought at length to the mind's perception.

If man were to discover that he had one or two senses of perception, in addition to those of which he is aware, that which is now the phenomenal world might, for all we know, burst into something amazingly different. In consequence, with the additional revelations of the new senses, he would no doubt become cognizant of properties of matter which previously had not been perceived by the ordinary senses. Our senses give us only a section of the world's phenomena. Even with all our present knowledge, man is able to perceive only a limited number of sound vibrations. There exist many sound vibrations above and below man's scale of perception which he is now unable to perceive, but which can be registered on delicate instruments.

### *The Self*

Man's perception and knowledge of himself are unfolding. He now knows the laws concerning the things with which he is in immediate contact as well as thousands of other important principles which are natural in character. The element of the supernatural does not enter into them. Man must learn that he himself is a part of the natural law and order of things. This fact is maintained in the writings of the Rosicrucian mystic, Franz Hartmann, who said, "The microcosm of man is a true counterpart, image, and representation of the great macrocosm of nature. In the former are contained all the powers, principles, forces, essences, and substances which are contained within the latter, from the Supreme and Divine spiritual principles, called God, down to the grossest state of life."

Man has all the forces of nature at his disposal, but he must use them properly. The same sun that warms our earth and renders life possible also kills countless persons exposed to its rays on the desert; fire, that great friend of man which has been one of the most potent factors in the evolution of the race from barbarism to civilization, is also a mighty enemy that destroys both property and lives; electricity, that runs our machines, lights our homes, and performs countless other beneficial tasks in the service of man, brings instant death to him who, through ignorance, touches a live wire; water, that most necessary element that renders life possible and which is necessary to grow our grain and perform countless other good services, also acts as our enemy at times, drowning people and sweeping away homes; gravitation, which holds all things in place from suns and stars down to the tiniest atom of matter, also causes people to fall to their death from high places, or to bring down on their heads falling objects from above them. In short, every natural force or power is capable of producing effects upon man that may be either beneficent or baleful, according to the circumstances of the case. We recognize these facts and accept them as laws of nature—laws that are in and around us, laws which we are to use constructively, and the functions of which are definitely not supernatural. Although man feels that he is at the apex of creation, there is no satisfactory basis for this belief; this is nothing more than an instance of wishful thinking of the delusion of grandeur. Man must progress, expand, and evolve much further, in order that he may have fuller understanding of Nature's laws.

Man's heart beats from a force within; the flowers of spring bloom because of the existence of the forces of nature; the sun shines because of its own energy; everything that exists is subject to cause and effect. No thing which

responds to the laws of nature occurs through accident. Man stands midway between the universe above and around him and the world upon which he is. Energies and elements of the stars and the earth are found within man. Man is a part of the universe, a part of all that of which it consists; he is a part of the great Cosmic realm. Man has within him *mind*, *consciousness*, and *intelligence*. With these faculties he can learn about himself, of the orderly functions of his body; he can recognize that same orderliness of nature about him; and he can gradually comprehend the functions of the universe at large. Through his growth in understanding, he will come to realize that all is system and order, that all abides by natural law, and that there is no such thing as the supernatural.

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## THE PARADOX OF FREE WILL

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Some physicists (Tetrode, 1922; Wheeler, 1945) drew even more far-reaching conclusions from the quantum theory. According to them the radiation and the absorption of an energy quantum are not separate events but a single interaction between donor and receiver, regardless of intervening time and distance: If you now observe a star located at a distance of 100 light-years, then not only do you know that its light was emitted 100 years ago, but you also know that the glowing atoms in the star knew 100 years ago that you, as yet unborn, would observe it at the present moment!

Such revolutionary changes in scientific concepts were bound to exert a profound influence on philosophy, and among the first ones to discuss the new philosophical outlook were some of the pioneer scientists themselves.

The Uncertainty Principle, for instance, was claimed to establish the possibility of free will. To its originator it did nothing of the kind; to him "uncertain" meant merely "unobservable." Heisenberg had explained that the human eye and all instruments consist of the same atoms and electrons as do the objects under observation. Such coarse tools for observation inevitably disturb the object. Hence our image of the world must remain fuzzy, like a television image composed of too few lines or like a newspaper illustration built up from a coarse grid of black dots. But to others, and especially to Sir Arthur Eddington, this uncertainty took on the meaning of indeterminism. Each atom, electron, and photon was supposedly free to pick up or to reject an energy quantum. Thus Eddington tried to bolster his belief in his own free will by postulating a free will of the electron. It is strange that this master astronomer whose formulas aspired to link macrocosm and microcosm, did not realize that indeterminism of even the smallest particle undermines his entire mathematical structure.

To Einstein, on the other hand, universality of natural law means complete determinism. He has expressed his conviction "that events in nature are controlled by a much more binding law than we suspect today when we speak of one event being the cause of another." In keeping with his *relativity* which abolishes absolute time, Einstein feels that every event is linked with all others, past, present, and future, just as all the notes in a perfect musical composition are interrelated.

### *Mystical Religion*

The conflicting views of these two great scientists show that in spite of great advances, modern science has not yet solved the conflict between Freedom and Law. We shall now see that enlightened, mystical religion can and does overcome it. Let us first examine that aspect of the paradox which sees God as bound by His own laws! One way out of this difficulty is implied in the theory of relativity but has been

proclaimed ages ago by the Mystics: We must rise above the narrow human conception of Time. God did not propound His laws at some time in the dim past, as a rule to remain in force forever after, because He is beyond time. Evolution is the unfolding of the eternal laws to the time-bound human view. But eternity is not an endless extension of time; it is a timeless Now. The psalmist and worldly poets agree that God and even man (once he is blessed with Illumination) are above Time: "A thousand years in Thy sight are but . . . as a watch in the night" (90th Psalm); or, in the words of Goethe: ". . . and all this striving, whirling motion is Rest Eternal in the Lord."

Another reason why God's creative will is not fettered by His laws is that, they are not separable from Him. He *is* the Law; as the Gospel says: "And the Word was God."

This same argument applies to the free will of man. As God is not separate from his laws, so man is not separate from his God. God is not a personal Ruler way up in Heaven; He is the "God of our hearts" who is within us just as we are within Him. Our will—the true will of our soul, not every reflex urge of our body—is as free as the will of God, because our soul and the Divine Soul are one. To the Mystic this Oneness is not a theoretical argument but a real experience which brings great power and great responsibility: Any creative thought which is clearly visualized and allowed to sink to the depth of man's soul, becomes a thought of the Universal Soul and thus an established fact somewhere and sometime. Thus the Freedom of the Mystic is a much greater privilege than is the individual freedom which seemed opposed to causality. It is not anarchy but free partnership with Divine Law.

Thus mystical religion rises above the great paradox. It points the way not only to the established creeds and philosophies but also to science. Within this generation science has established the unity of time and space, of energy and matter. Mysticism calls upon it to widen its scope until it embraces the unity of all forms of existence: of matter and consciousness, of thought and action, of physical and moral law.

When this universal Unity becomes understood by the *average man*, he will no longer worry about the incompatibility of science, philosophy, and religion: he will be at Peace.

## A VALUABLE KEY

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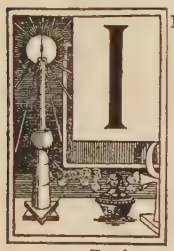
# *New Life for All*

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest*, June, 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN THE greater part of the world the winter months have passed and the spring and summer months are at hand, and there is general rejoicing in the hearts of man and beast, and even in the hearts of the flowers and trees. It is a period of new life for all, and we should rejoice in this annual period of regeneration and attune ourselves with the Cosmic vibrations that bring life and reconstruction. It is truly a period of reincarnation for everything that grows on the face of the earth and of regeneration for all human beings.

Most of you are looking forward to some sort of vacation this summer or to some period of recreation with outings, short journeys, a change of scenery, a change of climate, and an opportunity to do many things that you have wanted to do all through the winter months. Truly, the great outdoors, in all its beauty and mildness of climate, offers an exceptional opportunity to millions of persons to make new contacts, to do different things, and to find a new life.

In making your plans, therefore, keep in mind the fact that the greatest enjoyment possible is that which is food to the mind and to the soul. After all is said and done, the pleasures of the flesh are but temporary and often wholly unsatisfactory.

Having lived in New York I have had the opportunity to witness, as one of the seekers for a change of environment, the multitudes who would jam into the trains and cross the Brooklyn Bridge to take a long and uncomfortable ride to Coney Island or some of the beaches along the shore, and after investing in every purely physical or material form of amusement, crowded on all sides by the pleasure-seeking multitudes and suffering the heat and close atmosphere of crowded places, I have returned home late in the day to find that after all was said and done, I had neither enjoyed the day nor benefited in any possible way. I have been with those who have crowded across the ferry boats at Fort Lee to go up high on the Palisades to an amusement park, and found there the same rush and jostle of men and women seeking pleasure and happiness of an artificial kind, and I have returned home disappointed and less rested than when I started.

For years, I tried every avenue of pleasure that a great city like New York could offer. And, as I look back now upon thirty-five or forty years of such experiences, I recall only a few means of real pleasure that came into my life in those years. Outstanding are the hours I spent in the great libra-

ries at 42nd Street and Fifth Avenue, sitting comfortably at a table with rare and interesting books spread out before me and sufficient time to enjoy them to their fullest. Second, to these hours, are the hours I spent in the Metropolitan Museum of Art and in other museums of the city, often alone, except for the multitude of impressions and inspiring thoughts that crowded in on me from the things I saw. Then, there are the hours that I spent in journeying to a farm many miles from a railroad, south of Flemington, New Jersey. Here, nature in all of its rustic beauty and unpainted by modern artificiality offered complete rest, relaxation, and the opportunity to read and study. The good air, good food, plenty of fruit in season, and the fields and hills to ramble through, with shady trees under which to rest, and read, and a night of perfect sleep and recuperation, constituted rare treats, indeed.

No matter what city you live in, there are suburban places easily reached that have an opportunity for rest and seclusion. All the money in the world cannot buy any pleasure equal to a comfortable position under a great, big, protecting tree, with a good book, or a lesson, or a lecture, or even one's own thoughts to picture new scenes and new ideas in the consciousness.

And, do not forget that the young ones who do not have an opportunity to ramble in the fields and to get under trees, or wade in brooks, or play on the grass are deserving of this rare treat, not only because of the effect it has upon the imagination and the education of a child, but the effect it has upon his health. If you have no children of your own to take with you, even for a day or perhaps a week, try and take the child of someone else who might otherwise miss such an opportunity to be reborn and to start a new life. If you can find no child among your relatives, you can find a child somewhere in your city, whose life may be changed or whose life may be saved by such an act on your part. And, certainly such a time of glorious living will never be forgotten by the child.

Remember, too, when you are in the country, that there are certain natural laws which you can use to help your health and to benefit yourself in many ways. Remember that while there is vitality and life in the air you breathe, this vitality is only a complement to the other vitality necessary for perfect health. This other vitality comes from the earth itself. We are living upon a material earth that is like a huge magnet and the magnetism of this earth is as essential to our health as is the air we breathe. We have been gradually isolating ourselves from a full enjoyment of this earthly magnetism through the development of different ways of clothing our bodies, and especially in wearing shoes and other things that separate us or isolate us from the earth's magnetism. Very few persons seem to realize that the wearing of shoes is one of the greatest detriments to the maintenance of perfect health.

The German natural scientist who propagated the removal of shoes and

## As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

• Recent experiments at the University of California in Berkeley have thrown new light upon the mysterious forces which hold the nucleus of an atom together. It is presently believed that every atomic nucleus is composed of aggregates of two kinds of particles: (1) protons, of positive polarity, and (2) neutrons, of no polarity. Both particles possess identical mass numbers. If all nuclear forces were entirely electrical, then, according to the law of electrostatic repulsion, all protons should mutually repel one another and consequently no stable nucleus could exist; the fact that they do not, indicates that some other type of force—a force of attraction—must exist. The nature of this nuclear force is still a mystery. It has been speculated that such force might possess the ability to shift a positive electric charge back and forth between two neutrons. Consequently, before any proton pair could mutually repel, a shift of positive charge would take place, making at least one of them neutral and a repulsion impossible, and resulting in a state of dynamic equilibrium. For this reason the unknown force is also called an "Exchange Force." The experiments at Berkeley seem to demonstrate that the postulation of Exchange Forces is no longer mere speculation.

the taking of a walk barefooted for an hour a day was revealing only an ancient fundamental truth. He advocated walking in the dew of early morning in order that this rich, magnetic water might come in contact with the flesh of the body. Most certainly dew water has a magnetism in it that the stale water of reservoirs never contains. There is a good reason why the children of past times found so much pleasure in the old swimming hole. The vitality of that water charged with the earth's magnetism was a stimulation for them and filled them with more pep and more life than anything that could have been given to them in the form of food or nourishment.

So while you are in the country, try to be where you can easily and conveniently take off your shoes and stockings and walk barefooted some hours of the day, even if in the sunshine on the dry grass. If you can wade in the brook of running water that is fresh, be sure and do so at least once a day, and if there is dew in the morning, take advantage of it for one hour each morning. If you can bathe in some running stream, take along a bathing suit and get the utmost benefit from this wonderful treat of nature. Drink plenty of water that comes through living wells instead of reservoir water, and drink it as often each day as you possibly can. Eat plenty of fruit and after each meal, lie down on the grass or the ground in the shade and sleep. Bask in the sunlight for an hour each day while lying on the ground so that your body absorbs the magnetic conditions of both of the great polarities, the earth and the sun. Do not overlook the fresh, green vegetables. Try to eat as many of these raw as you possibly can. Remember that cooked or boiled vegetables extract the important juices and these are often cast away with the water. Hunt for some fresh dandelion and water cress, and eat some of these, after properly washing them, before each meal. Eat plenty of asparagus, celery, lettuce, spinach, turnips, and carrots. Green peas, lima beans, and many other vegetables, such as carrots, can be eaten raw with great benefit.

Do not spend your vacation where you have to dress many times a day in order to meet the competition of others who may be there solely for that purpose. Get back to nature in every sense of the word and have your clothing as simple and loose about the body as is possible. Do not mind how much dirt you get upon your body, and even if you get some of it into your system. Go to sleep clean each night with plenty of fresh air, lying flat on your back in bed if possible, and never mind how soiled or disheveled you may become during the day. Take along some books, the reading of which will constitute the basis of new thoughts, new ideas, and new principles in your life. Take along some of your lectures and lessons, and read them over. Do not have your lectures stopped while you are on a vacation of two or three weeks, for this means suspending your membership temporarily and breaking the contact with all of us. You can have your lessons forwarded to any post office, general delivery or otherwise, or to any box number, by writing to us several weeks in advance, or sending an air-mail letter, telling us, and we will be glad to take care of this for you; or, if you prefer, you can allow your lectures to go to your home and accumulate there for two or three weeks while you are absent. When you return from your vacation, it will be easy for you to read two or three lectures a week until you catch up to your regular weekly lesson again.*

But whatever you do this summer, go away with the intention of making this vacation period a time for regeneration p h y s i c a l l y, mentally, and spiritually. Do not forget the Cathedral contact hours.

Remember also to share what you have, if you can, with some unfortunate one and if you can cut down your two weeks' vacation to only one week and take someone else with you for that week, who would otherwise have no vacation, some elderly woman or man, or some child, you will find that you are also creating in the Cosmic for yourself more life and more blessings.

*This reminder is still a timely suggestion.

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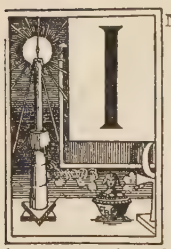
REMEMBER THE CONVENTION—July 11 to 17, 1948

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

# MIRACLES AND THE GOOD LIFE

*The Rosicrucian Digest March 1948*



IN THE literature of religion and mythology, there are many examples of what men interpreted to be miracles. These events were usually occurrences that were considered to be the result of direct Divine intervention in man's daily affairs. The history of man shows that, in almost all periods of time and in all races, regardless of their beliefs, these so-called miracles took place. The fact that they were recorded primarily for earlier stages of civilization, than our own, tends to make many individuals interpret these stories of happenings as exaggerations on the part of those who recorded the events.

It is neither the time nor the place to go into an analysis of whether or not miracles occurred; rather, we should consider the psychological effect upon the individuals who believed in the miracles. In other words, we are not interested here in the study of proof or lack of proof of Divine intervention in man's affairs, but in the study of the reaction of human beings to what they believed were such occurrences.

Surely the peoples of the Eastern Mediterranean area, at a period known as Ancient History, must have considered miracles as facts. Stories exist in the literature of many countries and races of how a god or gods would frequently undertake various feats, usually to bring about an unexpected, or,

in some cases, a hoped for occurrence, or at another time, a suspension of a natural event so that something contrary to what was expected would take place. We have accounts of the world as standing still, or rather, of the stopping of the sun, in these descriptions.

The gods of Olympus frequently took on human forms and descended to mingle with the population of ancient Greece, and they performed various acts different from those of ordinary men. Consequently, the average individual of these times must not have been particularly surprised at any occurrence, because he accepted the belief in miracles.

Whether or not superstition is involved, there must have been, then, a direct awareness of a Divine Being on the part of more people than there is today. Some held this Being unfair—that his miracles would be worked upon them in such a way as to interrupt the fulfillment of their hopes; others, believing that this work was for their benefit, expected any simple problem in their private affairs to be solved by Divine intervention. The final criterion by which to judge these individuals is whether or not people of that time were better than they are today when there is no anticipation, psychologically at least, of the functioning of miracles in close relationship to our daily lives. When we read the exhortations of the ancient prophets and the pleas of the philosophers and teachers of the ancient mystery schools, we are prone to accept as fact, that people were not greatly influenced in behavior by a belief in their close association with a Divine Force. These ancient people seem to be no better than are those of today. In fact, the records of the sins of some of them would make even the worst in human behavior today appear negligible.

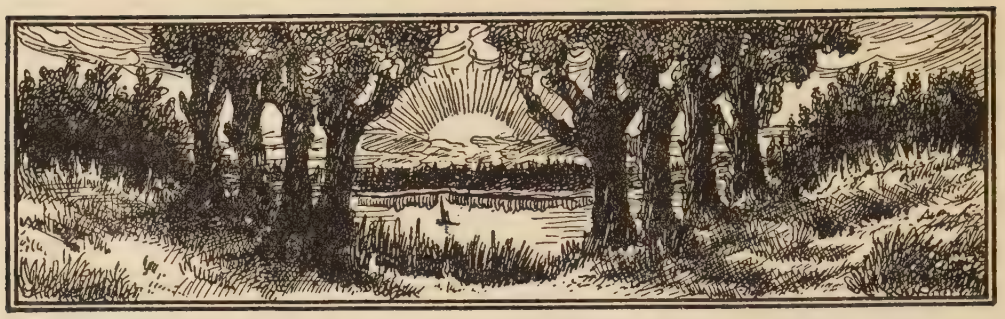
This is not necessarily a consideration of the question of whether miracles may still happen; however, man has given less and less thought to the position of a Divine Force in connection with his daily affairs. There are deeply religious individuals who believe that this force works closely with them in their daily living. As a whole, all happenings are rationalized in the occurrence of storms and disasters; or, on the other side of the picture, good crops and manifestations of science are all accepted as the result of the work of man himself. Little, if any, credit or attention is given to a God permitting fulfillment of these events in man's everyday world.

Actually, the miracles of today are the miracles of man's awareness of his own place in the Cosmic scheme. The pendulum, in a sense, has swung from a belief that all events are the result of direct intervention to a belief that man can stand alone and needs no Divine guidance. Between these positions is the man who knows that he is a segment of a force greater than merely the ideas that compose his own mind, and, on the other hand, knows that the greatest miracle that ever has been or ever can be is the fact that a force having its roots in a Divine essence works through man, and that man may direct this force and thereby perform acts which might at one period of time have been considered as miracles.

The good life that man should lead that would direct him to peace and harmony in his environment, and with his fellow men and fellow creatures, is a life inspired by his intimate relationship with the source of all life. It comes from the contemplation of his place in the universe and the relation of his soul or true self to God. Such methods and procedures that will give faith to man in understanding better this relationship will direct him toward the attainment of the good life.

## A RITUALISTIC EVENT

The New York City Lodge will observe its New Year Feast on Sunday, March 21, at 8:00 p.m., in the Pythian Temple, 135 West 70th Street. All active Rosicrucians in the New York area, who may find it possible to come, are cordially invited.



# *Whence the Indian?*

By Cleve Hallenbeck

The prevailing view is that America originally was peopled from Asia, by way of the Bering strait, and that there probably were later importations, at the heliolithic* level, across the "island steppingstones" of the Pacific. American ethnologists are inclined to place the first appearance of man in America at a comparatively late date, or not earlier than 4,000 B.C. Evidence of the presence of man in South America some 12,000 years ago has not been generally accepted. In Argentina, however, the skeletal remains of a man, indubitably Indian, were found interred beneath the carapace of a glyptodon, and critics argue that that shell itself may have been fossil at the time it was used for sepulture.

But the recent discovery, in New Mexico, of evidence of the so-called "Sandia man" necessitates a complete reconsideration of the question asked in the above title, and also tends to validate the Argentina evidence. According to such authorities as Dr. Frank Hibben of New Mexico University and Dr. Kirk Bryan of Harvard, both of whom examined the evidence *in situ* as it was uncovered, the Sandia man, who undoubtedly was Indian or ancestral to the Indian, dates back to about 25,000 B.C.

The evidence cannot be evaded or discounted. On the floor of the Sandia cliff-cave, paleolithic spearheads and the remains of fires have been found associated with the bones of the Megatherium, mammoth, mastodon and camel, and none of the five overlying strata—one of them of hard calcite—had been disturbed from the time it was laid down until excavated a few years ago. Again, only a few months ago, excavations near Tepexpan, Mexico, brought to light the fossil skull of a man, indisputably Indian, which archaeologists date back to about 15,000 B.C. A restoration of this "Tepexpan Man," as he is called, shows a close kinship between him and the modern Tepexpan Indian.

Now, while Bering strait, 6,000 years ago, may have been sufficiently clear of the ice cover of the last glacial period, to permit the passage of man, the question is whether this strait was negotiable 15,000 or 20,000 years earlier. I think the answer is definitely *no*.

The ice sheet at its farthest south reached, in Europe, approximately to latitude 52° N., and in North America, to latitude 40° N. On both continents it followed, more closely, the present 50° F. isotherm. According to modern students, it began its retreat some 40,000 years ago. Dr. Gerald de Geer holds that it did not retreat past the latitude of Stockholm, Sweden, until about 7,000 B.C., and other authorities concede his claim "clearly established" (Wright) or "well-nigh conclusively proved" (Humphreys). Granting this, then at what time was the Bering strait area—4° of latitude farther north than Stockholm and 20° F. colder—released by the ice?

*The Rosicrucian Digest March 1948*

On the evidence, the *average* rate of recession was not over three miles per century—probably less. Ignoring the difference in temperature, and considering only the difference in latitude, the ice margin would not have cleared Bering strait until 9,000 years after it passed Stockholm, which would put it at about the beginning of the Christian era. Perhaps the ice was not as deep over Alaska as over Sweden, but because of the lower temperature, melting would have been retarded. Even today glaciation persists in Alaska at latitudes and elevations that, in Sweden, are devoted to agriculture and grazing. So I believe we are quite conservative in assuming that the Bering strait area, up to 4,000 or 5,000 B.C., was sufficiently icebound to prohibit passage by man.

So far as the evidence goes, the configuration of the globe, as regards continental areas, was during the glaciation about the same as now; hence, the atmospheric and oceanic circulations were essentially the same as now. Consequently, the *relative* distribution of snowfall must have been much the same, but probably was greater in amount, because the equator-to-pole temperature gradient doubtless was greater. If the building up of the ice cover required as much time as did the subsequent melting, then, even at the present rate of snowfall, Alaska, eastern Siberia, Bering strait, and the north Bering sea must have been buried under ice close to a mile deep. (At the present rate of snowfall, if none melted, it would form 45 feet or more of ice per century.) So, as late as 10,000 years ago, it must still have been deep, continuous, and rent by fissures and chasms which forbade passage by any form of life not possessing wings.

It may be noted further that apparently there was a wide, untenanted zone, too cold for man and for the plants and animals upon which he depended for subsistence, between the margin of the ice and the nearest human occupants. This clearly was true in Europe, and if similar conditions existed in Asia, which, latitude for latitude, is 15° to 20° colder than western Europe, then it is safe to say that for at least 15,000 years after man first appeared in America, he was still far short of the Bering strait in Asia.

### *Migration of Man and Bird*

I do not believe that in those times man actually *migrated* into any forbidding environment. Primitive migrations have always been induced by overpopulation. The gradual warming up of the land following the retreat of the ice progressively opened up new regions suitable to human occupancy and, since population in a primitive people increases very slowly, it is quite probable that new territory became available as fast as it was needed. Hence there was no incentive to penetrate forbidding regions in search of new habitats.

There are equally serious objections to the theory that primitive man could have crossed the Pacific by way of the "island steppingstones." Each steppingstone had to be habitable, for in his dispersion man paused on each one until he became overcrowded. Habitable islands of the Pacific cease some 2,000 miles short of America, with both trade winds and ocean currents steadily opposed to any further eastward advance. Man seems to have hit upon sails soon after he devised seagoing craft, but the continents were all peopled long before he was able to tack into the wind. He depended mainly upon paddles, utilizing the wind only when it blew in the right direction. Hence he could have made no headway against the continuous trade winds, and outside the trades any venture would have become a helpless drifting for months or years in variable winds: an ordeal that he could not have survived.

It may be objected that the prehistoric Polynesians were good enough navigators to occupy one island group after another in the Pacific. But over Polynesia the winds are variable and islands are no insurmountable distance apart, so that if the craft carried out to sea an occasional one would reach land. I believe, however, that those people were led to seek new lands by observing the flights of land birds: a factor in man's dispersion that has been somewhat neglected by ethnologists. Primitive man was a close observer of nature. He knew that a straightaway flight of birds meant that those birds were

headed for land not a very great distance away, but even with this knowledge he had to await favorable winds. Both the *eastward* flight of birds and the occasional favorable winds ceased 2,000 miles short of America, and man could not have bridged that gap even had he been induced to attempt it.

However, all that may be beside the point, for competent students estimate that the dispersion of the Polynesians over the Pacific islands was not completed until 1,000 or 2,000 B.C., or at least 20,000 years after man had occupied America.

### *Cro-Magnards, the First Americans*

So I venture the suggestion that the Americas were first peopled from western Europe and/or northwestern Africa, and in what follows I submit my reasons for this belief.

For some 25,000 years, or from about 40,000 to 15,000 years ago, extreme southwestern Europe and northwestern Africa were occupied by a paleolithic people, the Cro-Magnards. These probably had occupied Mediterranean Africa for some thousands of years before climatic conditions permitted them to spread northward into Europe.

The Cro-Magnard was mongoloid, but not Mongolian. Restorations executed by qualified anatomists reveal a close physical kinship between him and the American Indian. Thus, the restoration in the American Museum of Natural History strongly suggests a Plains Indian: Horrabin's picture of a Cro-Magnard, in Wells' *Outline of History*, might have been copied from a photograph of the celebrated Apache chieftain *Victorio*, so striking is the resemblance. The American Indian and the Cro-Magnard otherwise exhibit a closer kinship with each other than does either with any other type of man, living or extinct. H. G. Wells, echoing the prevailing view, states that "there is a streak of Cro-Magnard blood in most Europeans, and a much stronger streak, if not a predominant strain," in the American Indian. He further notes that of all existing races, the American Indians alone have exhibited a pictorial disposition like that of the Cro-Magnards. Both liked to draw and paint, and they used the same colors of pigments. The petroglyphs of the Indian are much like the prehistoric petroglyphs found in southern Europe, but both are totally alien to those of eastern Asia and Polynesia (10th Annual Report, Bureau of American Ethnology), which is contrary to what we would expect had America been peopled from the west.

It may be objected that while the Cro-Magnard was paleolithic, the American Indian was neolithic. It is true that a majority of the tribes, at the time Europeans first saw them, were at the neolithic stage. But in fact there were tribes in all stages from paleolithic to heliolithic. The former had no pottery, no weaving, no polished stone implements, no domesticated animals, and no agriculture, and although they had fire they ate their food raw and lived from hand to mouth, storing nothing for future consumption. Cabeza de Vaca found, lived with, and described such tribes in southern Texas (1528 to 1535), and such later were found in other parts of the continents. The fact that most tribes were neolithic argues no more than that they had made some progress during their 25,000 years tenancy of America.

It is a comparatively short distance across the Atlantic from northwestern Africa to South America—only about 1,600 miles, airline—and over that part of the Atlantic both the trade wind and the ocean currents are vigorous and tend steadily toward America. Bottles cast into the ocean experimentally, off the African coast between north latitudes 5° and 30°, have been picked up at various points on the American coast between the mouths of the Amazon and the Mississippi rivers. A boat set adrift would follow practically the same course.

In this way, I believe, people from the Iberian peninsula and northwestern Africa reached America. The only question would be, not whether they would reach America, but whether they could survive the trip. If their craft traveled one-fourth as fast as the normal trade wind, they would make the crossing in 25 to 30 days. With the higher-than-normal trade velocities which often prevail, the crossing would

be effected in correspondingly less time: perhaps in as few as 18 days.

Since the Cro-Magnard was a fisher as well as a hunter, he had boats or rafts, and it is quite possible that sometimes his craft were caught in a vigorous trade wind and carried westward, with an occasional lucky one reaching the American coast with its occupants alive. But I believe the migration was deliberate and induced by the annual migratory flights of the Arctic tern. These terns, skirting the coasts of the British isles, the Iberian peninsula and northwestern Africa, then took off to the Canary islands, thence to the Cape Verde islands, thence across the Atlantic to the coast of Brazil. Following the direction taken by these flocks, the Cro-Magnards would have discovered the Canary islands: this would have encouraged them to follow farther, whereby they would have reached the Cape Verdes. From there, the continued flights of the terns southwestward would have been a standing invitation again to follow on and discover. In such deliberate seekings for new homes, men would have provisioned their craft, and so would have been able to survive long voyages. Since none returned, others would have followed, and there may have been a dribbling over that route for thousands of years, or until the Cro-Magnard was displaced by the Grimaldis or by the "Mediterranean Dark Whites."

### *A Step Across the Atlantic*

As regards the later supposed importation of heliolithic culture into tropical and subtropical America, which may or may not have occurred: if one race could successfully bridge the Atlantic, then why could not any other race that happened to occupy the same initial position? The heliolithic culture referred to is believed to have originated in the western Mediterranean area—at least there is where we first find it. Why take it through coastal Asia and across the Pacific "steppingstones" when there was the vastly easier single step across the Atlantic? There even may have been some negroid (Grimaldi) element carried across, for the Carib Indians, and perhaps other tribes of northeastern South America, betray some negroid physical and temperamental characteristics. We know that some later Europeans were carried across. Cabral thus accidentally discovered Brazil while trying to sail around Africa, and the Indians of eastern Mexico, at the time of Cortés, had traditions of bearded white men who had arrived from the east in winged boats and who subsequently departed. Cabral was by no means the first European to discover South America, but the first who succeeded in getting back.

After Bering strait became negotiable —which is to say, within the last 4,000 or 5,000 years—there was an importation of Asiatic Mongolians (Eskimos). Where these and the Indians impinged upon each other they interbred, and the blood of each became diffused, over a steadily-widening zone, into the other. But the pureblood Indian is a quite different ethnic type from the pureblood Mongolian, as Huxley's race chart clearly reveals—so different, indeed, that for long ethnologists regarded the Indian as one of the primary divisions of mankind.

The Cro-Magnard is not extinct. He survives to this day in the American Indian.

The foregoing is not advanced as a final solution of our question, but is offered as a feasible alternative to the now highly-vulnerable Bering strait theory.

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*For any readers who may not be familiar with ethnological terminology:

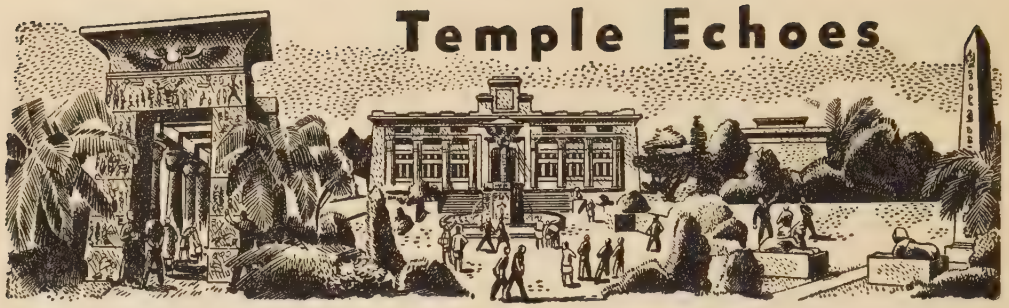
*Paleolithic* has reference to a primitive culture characterized by rough stone implements (or even an absence of worked stone)—no weaving or pottery, no domesticated animals and no agriculture.

*Neolithic* culture is characterized by polished stone implements, pottery, weaving, elementary agriculture and one or more species of domesticated animals.

*Heliolithic* refers to a form of late-neolithic, warm-climate culture marked by sun worship, great stone monuments and a religion involving human sacrifice.

There, of course, is no defined boundary between paleolithic and neolithic stages of development. The former shades insensibly into the latter. The two are subdivided into *early paleolithic, late paleolithic, early neolithic, and late neolithic,* the last-named carrying man right up to the beginning of metallic implements.

# Temple Echoes



WHATEVER March means to others, to Rosicrucians it represents the time of renewal and reunion—the time of remembrance of the eternal simplicities of relationship between the sole God and his creation. It means the symbolic New Year's Ceremony and Feast. Lodges and Chapters throughout the world will participate in this traditional rite. Even the isolated member who is unable to get to a Lodge or Chapter will, in his home sanctum, attune himself with his fratres and sorores throughout the world. As in the past, the Ceremony here at Rosicrucian Park will be under the direction of the Imperator and the Supreme Council and will be held in the Francis Bacon Auditorium.

* * * * *

One man, very much in evidence in the Administration building at Rosicrucian Park, is Erwin Theobald. He may be seen daily between the hours of eight and five through two thicknesses of glass. Working closely with the Imperator in the matter of advertising and publicity, in his glassed-in cubicle, he literally and figuratively lives in the public eye. This, no doubt, accounts for his modesty and natural reticence in releasing any facts about himself other than those that can be daily observed by any and all who pass along the corridors of the Administration building. He did, however, submit the following brief, biographical account:

> Born on a Mississippi valley farm in Illinois, raised on corn bread and molasses. Indian mounds and arrowheads plentiful, money not. Scarcity of prosperity, chief item on our farm. Moved to the business world of St. Louis at an early age. Formal education eclectic, still continuing. Chief interests, Rosicrucianism and psychology of advertising. Class me as a pragmatist. Joined Order at the age of twenty, a charter member of the Rosicrucian organization in St. Louis in 1935. Love my job and have some privacy at home.

The Kepher-Ra Club gave Mr. Theobald a Christmas present: It was a 1948 *Esquire* calendar.

* * * * *

Some weeks ago, one of our higher degree members in Canada brought to our attention the activity of an English woman; these he thought worthy of some acknowledgment and encouragement. Here is the story briefed from the newspaper clipping sent us by Frater Jackson:

> Mrs. Marie D. Freeman's home in London was completely destroyed by a V-2 rocket and she herself was crippled by the explosion. Three years earlier, her Canadian husband had passed through transition because of injuries received while attempting to extract a woman from a bombed-out house. In spite of this experience, Mrs. Freeman works daily and gives all of her spare time to helping young German prisoners of war in England. She visits their camp four miles from Swaffham, has helped them organize a choir and orchestra, has been instrumental in bringing them into contact with separated relatives, shops for those who are unable to speak

English, and last year even went to Germany as a civilian welfare worker with the Army. She says, "I can't do very much, but what is given me to do, I will. War smashed my home, and everything I loved, but I can put to one side any feelings of malice."

The news item is captioned "Do You Think She Is Right?" Rosicrucians are likely to answer *Yes*, wholeheartedly. A letter received from a young student in the Order indicates that at least one Rosicrucian is on record as doing just what Mrs. Freeman has done. She wrote of outfitting a young German, who was returning home, and making arrangements whereby packages of food could be sent to his family there. She even gave up her own chocolate ration so that he could take some sweets back with him. Not only that, she is sending him her copy of the *Rosicrucian Digest* which he learned, very much, to appreciate while he was in England.

An isolated instance, but it could be multiplied a hundredfold, in various parts of the world, if the full story of our Sunshine Circle activities for even the past year were made known. Its director, Frater J. Duane Freeman, may be persuaded soon to write of this work for the *Digest*.

* * * * *

Frater Anton Svanlund, Sovereign Grand Master of the Rosicrucian Order, AMORC, for Sweden has recently completed his translation of Dr. H. Spencer Lewis' book *Rosicrucian Principles for the Home and Business*. This is the latest of a long series of Rosicrucian books from the American jurisdiction which Frater Svanlund has made available in the Swedish language. Recognized as a scholar Frater Svanlund, in addition to his translations, is the author of several works on philosophical subjects. He is a tireless worker in the cause of Rosicrucianism and has been for many years.

* * * * *

Did you ever hear of "Sanderson of Oundle"? Oundle is a very famous British public school, and Sanderson was its most outstanding and progressive headmaster.

Percy Pigott, who was born at Barton-on-Humber, went to this remarkable school as a boy and later lived a very useful life in the banking profession. He retired thirteen years ago, and since that time has occupied himself with free-lance journalism. Readers of the *Digest* know him well through his inspiring and eagerly-looked-for articles. His "Symbolism in Legends" will appear in a future issue. Many who were at the AMORC Convention of 1937, met Frater Pigott, and will remember him as a friend rather than as a contributor to the *Rosicrucian Digest*. As a member who has attained to the highest degrees of his Rosicrucian studies, he now occupies himself mainly with reading history and philosophy and writing for the *Digest*, *The Occult Review*, and *The National Review*. He is a member of the Bacon Society of London, of the Hull Literary Club, and of a society for psychic research quaintly called "The Ghost Club." We thought you would like to know.

* * * * *

The Department of Instruction, Neophyte Section, supplies us with the following encouraging comments of new students:

"I have a much better perspective; things that formerly were most annoying, I find I can either correct or dismiss. This has also been reflected in better health and calmer nerves. The breathing exercises are almost miraculous. When I find so much benefit in these simple acts, I want to be more adept in their application."—L. W. R.

* * * * *

"When I first enrolled, things looked pretty black for us: We were heavily in debt and had little prospects of clearing the situation up. Now we are not only almost clear of debt but have money in the bank and the coming year looks good. I thank the training the Order has given us in thinking and contacting the Cosmic for this result." —E. V. H.

* * * * *

"Until the day I joined the Rosicrucian Order, I never enjoyed living, but now everything seems to be beautiful. My health has improved 100 per cent. I am able to talk to people with more self-assurance—not only talk to them but have them listen attentively."—H. I.

# *Crisis*

By Joseph J. Weed, F.R.C.

(Grand Councilor of A.M.O.R.C. for the North Atlantic States)

This is a warning and a plea. A warning as to what may very well happen and a plea for action on our part to help prevent it.

This planet, our world, is not in good condition. It would need not much of a blowup to set off a chain reaction which could destroy it. But it need not happen—in fact, it will not happen, if enough people are sufficiently unselfish and far-sighted to want to help the world, and in so doing to help themselves. Let me explain.

Some of you know that it is possible to observe, under certain lights, how the thoughts of a person and of those around him cause vibratory changes to occur in his aura; that is, in the magnetic field around him. It has been demonstrated that when the subject was holding thoughts of love and well-being and peace his aura became steady and shone with a white or a blue light. Then, as the experiment progressed and negative thoughts were held, thoughts of fear, of worry, or of simply plain annoyance, the aura became troubled, its radiations became agitated and its color changed to a duller tone, shot with grays and browns. Then, finally, as the climax was reached and the subject was urged to feel angry and, if possible, think thoughts of hate, one could see the violent agitation in his aura. It became dark, and dull red flashes flickered in it like distant lightning in the clouds.

Some of you have seen these things and can vouch for their accuracy. But do you realize their significance? Have you ever said to yourself, "What effect do these destructive thoughts which so clearly influence and change the aura have upon me and the world about me?" If you could ever see clearly the chaotic and destructive effect of what we call "negative thinking," you would try your utmost never to hold such thoughts again.

Thoughts are by their very nature either creative or destructive. If your thoughts are not building something they are very probably destroying something. That is why we are told to "think positively," to concentrate on the positive side of thought. By all means do so to the best of your ability. But it is necessary to pause often to observe the negative side, in order to realize and appreciate the violent destruction the wrong kind of thinking can bring.

Just as the thoughts of hate and fear influence and change your aura, so they also influence and alter your physical body—and, what is more, the physical world around you. You say, "How does this occur?" Well, just in this way:

### *Disease and Mass Thinking*

Many diseases are now attributed, either directly or indirectly, to a low level in human thought. Each war has brought its quota of new diseases. These are more the result of the fear, worry, and anxiety so universally prevalent in

*The Rosicrucian Digest March 1948*

wartime than they are of the lack of sanitation, or mass movements of humanity, and other causes usually cited by the medical profession. Anyone who persistently holds thoughts of malice, fear, or hatred dominant in his consciousness is almost certain to become ill. In the same way, when large numbers of people live in almost constant dread, their mass thinking affects the aura of the community, and in spite of every counter measure, this frequently results in the outbreak of a plague or some form of contagious disease. These diseases have tended to take varying forms in the world history even though the causes were fairly similar, because of the effects of the radiations in different cycles. At the present time, for example, and for the past thirty years the diseases have struck mostly the nose, throat, and pulmonary organs.

As you know, energy follows thought, even negative or destructive energy, and therefore the type of contagious disease prevalent in certain definite localities is the direct result of the low grade thinking of the people in that locality. Most of the plagues that have struck the human race and also those we know today as unnecessary pests have the same origin. But these effects are not only on the surface. They strike deeper. There is a possibility that the dull red flashes induced by the thoughts of anger and hatred in the aura of the experimenter, when allowed to rule unchecked the hearts of many, find a counterpart, a responsive stirring in the fires within the earth itself. These fires have been nourished and fed and stimulated these many years now, by the striving and hatred and anger of man towards man, and they are beginning to burst their bonds.

Many times in the past, according to tradition, has this earth been all but denuded of human life, for all practical purposes, destroyed. The sinking of Atlantis was only the most recent; before it there were floods and other cataclysms. Whether or not science accepts these records, science has substituted nothing reasonable for the origin of these stories.

### *Dedication of Selves*

One million steadfast loving hearts can save the world! The fire of love is the highest and strongest force on this planet. The high vibratory rate of the fire of love can absorb and convert all lower fiery forces. Our love can do this but what is necessary is application to the task, a dedication of self to service. What greater service is there than to humanity itself, to the saving of its very existence? Let us then act steadfastly and all together in being strong and firm. A flaming heart has no room in it for pettiness or pride, for resentment or anger, annoyance or dislike. Think loving thoughts. Fill your hearts with the fire of love, love for humanity, love for the world, love for God. For just as the human aura becomes calm and clear and bright when exposed to the love of the human heart, so will the aura, the magnetic field, of the earth itself become calmer and clearer as the healing force of love flows from your hearts and interpenetrates to the lowest depths. The danger will pass, the smouldering inner fires will grow dim and submit once again to control, the magnetic atmosphere of the world will become clearer; it will assume a finer, rarer quality.

A sense of love within the heart is necessary. Its warmth must be felt. Then a willingness to serve and a dedication to this purpose are next in order. But this means action, not vague emotional feeling but actual deeds, restraint, and sacrifices. You ask what or how?

### *Friction in Homes*

Each one of you lives in close relationship with some one other person or group. In most cases this is the family, husband or wife, father or mother, son or daughter. It is right here that your work should begin. The courts of the land, judges, educators, priests, ministers, rabbis, all who are in close contact with domestic relations testify that there is more strife and friction in the home today than ever before. This is understandable but not excusable. In almost every instance one unselfish and completely dedicated individual in a group can absorb and eliminate the friction within the group. Even if that group be composed of only two, the

most basic of all groups, wife and husband. Surely, it is difficult. There are many times when unfairness and seeming injustice must be overlooked, and when it will seem that this very big-heartedness and sacrifice on your part is taken advantage of and greater burdens placed upon you. But accept them without rancor. Do not strike back. The only road to the elimination of friction is the road of self-sacrifice, and if it is not your sacrifice, then it must be that of another. Never let it be said that you have placed your burden on the shoulders of someone else. Carry not only your own but do your best to help the burden of others. And begin this service right in your own home. The message is clear. Do not let any one of you say, "But this does not apply to me." It applies to every one of us—equally.

### *Make Victory Personal*

Do these things for yourself and for the world. Only a million pure-hearted, dedicated workers are needed and the world will be reborn. So great is the power of love!

But failure looms as a possibility. There are not yet enough who have dedicated themselves to this constructive task. But where can recruits be found in greater numbers than among the thousands of you mystically trained brothers and sisters of the Rosy Cross? Truly here is an army fully armed and ready. You are soldiers who need never fire a shot. The battleground is within each one of you, right at the threshold of your heart. Overcome the dark threats of fear and irritation, impatience and dislike, anger and hatred, distrust and envy, and all of the other low and degrading thoughts and emotions; drive them defeated from the field so that love can rule there alone and unchallenged. If you achieve this victory in your own heart, it is achieved likewise on that larger field, the planetary field of action. Go, therefore, and lift on high the banner of service to humanity. May the warmth of the fire of love fill your hearts and cleanse them and purify them and strengthen them to fight to a glorious victory!

▽ △ ▽

## A SERVICE ENDED

Art in its message is not circumscribed by boundaries, nor by human differences of thought. It flows on the creative current, from the one source, to any part of the world where the pilgrim serving as the human channel transmutes its subtle urges into objective reality. Nicholas Konstantin Roerich was such a pilgrim. He succeeded so well that the Roerich Museum of New York City was built for display of his paintings and his collections. Our readers have read recent accounts of his transition; however, the following few words quoted from a clipping of the *Honolulu Star-Bulletin* have their own additional significance:

### A GREAT HUMANITARIAN DIES

By Norman S. Flook

*The recent passing of Professor Nicholas K. Roerich in India draws attention to the work of this great humanitarian on behalf of world peace. Professor Roerich died on the morning of December 13, 1947, at Kulu, in the Punjab area of India.*

*He was a nationally known artist. Two thousand of his paintings hang in the galleries of twenty-five countries. He was also a scientist and an author of note. One of those working for world peace, Professor Roerich's outstanding achievement is the Pact and Banner of Peace committee, which bears his name.*

*This banner of world peace has been adopted as a principle by many different nations of the world.*

ZUM GEDÄCHTNIS AN DEN ARZT
NATURFORSCHER UND PHILOSOPHEN
THEOPHRASTUS PARACELSUS
ERNEUERER DER MEDIZIN VÄTER DER
CHEMOTHERAPIE FÖRDERER DER BIOLO-
GIE UND DER WUNDARZNEI RETTER DER
GEISTESUMNACHTETEN KÜNDER DES
ÄRZTLICHEN ETHOS EIGENWILLIGER DEN-
KER UND DEMÜTIGER CHRIST FREUND DER
ARMEN ENDE 1493 NEBEN DER TEUFELS-
BRÜCKE AM ETZEL GEBOREN IST ER NACH
EINEM FAUSTISCHEN LEBEN AM 24 SEP-
TEMBER 1541 ZU SALZBURG VERSTORBEN
SEINER EINSIDLER HEIMAT EINGEDENK

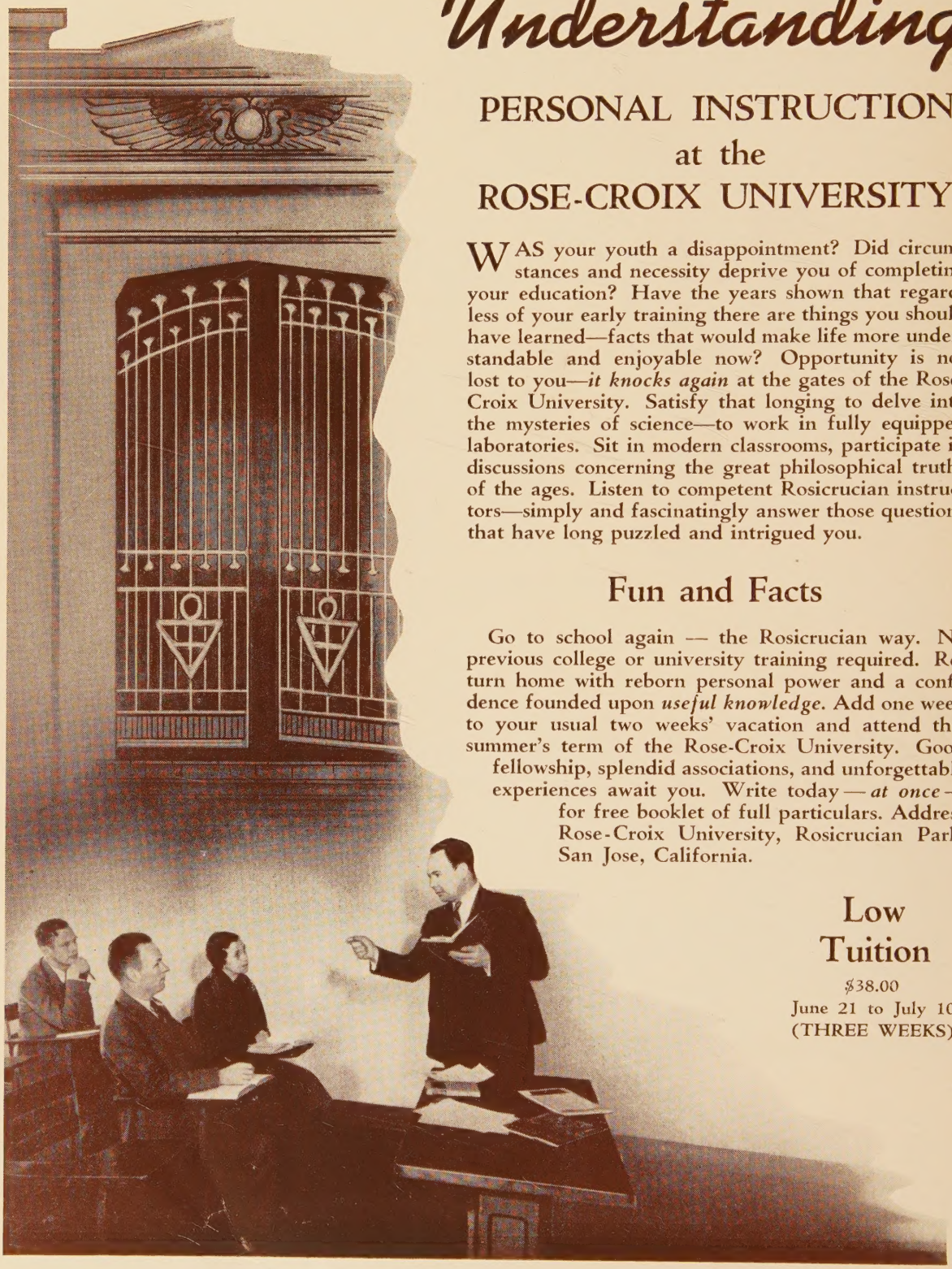
## BENEFACTOR OF HUMANITY

In Einsiedeln, Switzerland, the birthplace of Paracelsus, renowned physician, Rosicrucian and alchemist, this monument has been erected, in recent years, as a much belated commemoration of his great achievements. This statue depicts that his researches and practices resulted in the alleviating of suffering among the young and the old.

The inscription reads in part, "In memory of the physician, scientist and philosopher, renewer of medicine, father of chemotherapy, advancer of biology and surgery, savior of the mentally disturbed, pronouncer of medical ethics, original thinker and humble Christian, friend of the poor."

(AMORC *Photo*)

# The Gateway To Understanding



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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**Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa**
**Ralph M. Lewis, F.R.C.—Imperator**


# *DIRECTORY*

## PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

### ARIZONA

**Tucson:**
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 5th St. Sessions 1st and 3rd Fri., 8 p.m.

### CALIFORNIA

**Long Beach:**
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

**Los Angeles:***
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**OAKLAND:***
Oakland Lodge, 610 16th St., Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

**Sacramento:**
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p. m.

**San Diego:**
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

**San Francisco:***
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

### COLORADO

**Denver:**
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

### DISTRICT OF COLUMBIA

**Washington:**
Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

### FLORIDA

**Miami:**
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

### ILLINOIS

**Chicago:***
Nefertiti Lodge, 2539 N. Kedzie Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions for all members every Tues., 8 p.m.

### INDIANA

**South Bend:**
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Irene Newsome, Sec., 1029 Hudson Ave. Sessions every Sun., 7 p.m.

**Indianapolis:**
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

### MARYLAND

**Baltimore:***
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master, Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

### MASSACHUSETTS

**Boston:***
Johannes Kelpius Lodge, 284 Marlboro St. Eveline B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

### MICHIGAN

**Detroit:***
Thebes Lodge, 616 W. Hancock Ave. Harry L. Gubbins, Master, 6212 Westwood Ave.; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

### MINNESOTA

**Minneapolis:**
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

### MISSOURI

**St. Louis:***
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

### NEW JERSEY

**Newark:**
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

### NEW YORK

**Buffalo:**
Rama Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

**New York City:***
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sunday, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

**OHIO**

**Cincinnati:**
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

**Cleveland:**
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

**Dayton:**
Elbert Hubbard Chapter, 56 East 4th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

**Toledo:**
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

**OREGON**

**Portland:***
Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Ollie F. Fuller, Master; Floyd K. Riley, Sec., 1711 S.W. 19th Ave. Sessions every Wed., 8 p.m.

**PENNSYLVANIA**

**Philadelphia:***
Benjamin Franklin Lodge, 1303 Girard Ave. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open Tues., Fri., 2-4 p.m.

**Pittsburgh:***
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

**TEXAS**

**Dallas:**
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Otis Marihugh, Master, Tel. M-5723; Aileen Mercer, Sec., Tel. L-4244. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

**Fort Worth:**
Fort Worth Chapter, 512 W. 4th St. Ida B. Holibaugh, Master, 3700 Gordon Ave.; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

**Houston:**
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

**UTAH**

**Salt Lake City:**
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

**WASHINGTON**

**Seattle:***
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. MI-1467; E. M. Shanafelt, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

**WISCONSIN**

**Milwaukee:**
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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## Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

**ARGENTINA**

**Buenos Aires:**
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

**AUSTRALIA**

**Sydney, N. S. W.:**
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

**Melbourne, Victoria:**
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

**CANADA**

**Montreal, P. Q.:**
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

**Toronto, Ontario:**
Toronto Chapter, 93 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Road. Sessions 1st and 3rd Thurs., 8:15 p.m.

**Vancouver, British Columbia:***
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

**Victoria, British Columbia:***
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

**Windsor, Ontario:**
Windsor Chapter, 808 Marion Ave. Matt Mathison, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

**Winnipeg, Manitoba:**
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

**DENMARK AND NORWAY**

**Copenhagen:***
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

**ENGLAND**
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

**London:**
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

**FRANCE**
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

**HOLLAND**

**Amsterdam:**
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

**ITALY**

**Rome:**
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

**MEXICO**
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

**NETHERLANDS EAST INDIES**
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

**NEW ZEALAND**

**Auckland:**
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, Gifford's Bldg., Vulcan Lane; C. A. Troup, Sec. Sessions every Mon., 8:00 p.m.

**POLAND**
Polish Grand Lodge of AMORC, Warsaw, Poland.

**SOUTH AFRICA**

**Pretoria, Transvaal:**
Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

**SWEDEN**
Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

**SWITZERLAND**
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

* (Initiations are performed.)

## Latin-American Division

**Armando Font De La Jara, F.R.C., Deputy Grand Master**

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

**JUNIOR ORDER OF TORCH BEARERS**

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For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

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